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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

MARCH, 1824.

ON THE PROMOTION OF THE SPIRITUAL WELFARE OF THE CHILDREN OF ISRAEL.

To the Editors of the Jewish Expositor.

Gentlemen,

WHEN I addressed you, almost a year ago, upon a controverted passage, I did not intend that so long a period should elapse before I again took up my pen in reference to a cause of so much importance as that in which you are engaged. I had long been desirous of entering upon the question more at large, and of communicating through your miscellany the result of the enquiries, observations, and contemplations, of some years of my life, during which I have been deeply interested, though less sedulously engaged than I could have wished, in the promotion of the spiritual welfare of the remnant of Israel. But partly the multiplicity of my engagements, and partly the weakness of my health, have hitherto prevented me from accomplishing my purpose, till at length it is only in the solemn feeling of one who is trembling on the brink of eternity, that I consider myself as warned to seize opportunity, while

I have it, to put upon paper a few hints, which (under the divine blessing) may be serviceable to awaken others to a more earnest application of all their faculties, both of the heart and mind, to a question whose bearings upon the general interests of Christ's kingdom in the earth are so momentous.

And truly, when we consider the past state, and future prospects of the house of Israel, it is marvellous that so little interest is yet excited on behalf of that remarkable people. It is a crying proof of the hardness and indifference of the human heart, to every thing which is great and important in the sight of God, that we find so very few, or almost none, who have the least disposition to bring the energies of intellect to bear upon a subject which opens so wide a field for all the stores of true talent and sound learning. There are some questions of deep interest to the Christian, which yet are so entirely separated from all the principles which actuate and occupy the children of this world, that a man who devotes himself to them must utterly estrange himself from all his former tastes, habits,

and associations. And it is not to be wondered that this is felt to be an obstacle by many, who in some respects are eminently suited, and in a certain degree sincerely desirous, to engage in them. Missions among many Heathen nations are of this kind; and we cannot be surprized that persons of enlarged and cultivated minds and of literary habits, should feel the difficulty of making all those sacrifices which a devotion to them would require: and this must have a tendency to make instances of devotedness, like that of Brainerd and Martyn, still more rare than might otherwise be reasonably expected in a time of such religious excitement as the present. But the Jewish question presents no such difficulties—requires no such sacrifices. On the contrary, has a man talents, attainments, literary habits, and feelings?—*here* is a field in which all may be exercised, and in which all are required! Nor would it be easy to point out any controversy, upon which the soundest and most profound learning might so well be called into exercise and displayed, or so inviting to one, who, in addition to the feelings and principles of a real Christian, has formed already habits of literary and critical research. It is therefore not only lamentable, but wonderful, that after all the appeals which have been made to the Christian world since the institution of your Society, so little beyond occasional verbal criticism, or merely popular essays, has appeared in your pages; when yet facts make it evident, that there is need of men who will employ the energies of an enlarged and vigorous mind in giving new views of this subject, and putting the whole in a new light.

Some scattered hints have occasionally struck me in your pages, but I have looked in vain for some one to follow them up. Prizes were even once proposed for tracts for the Jews, but (to my deep lamentation, and, I doubt not, that of many more) after the subject had been twice mentioned, it was dropped altogether.

For myself, I write not as having the least idea that I can supply the deficiencies to which I advert: but I can lament them, and cry aloud to others, who (if this communication is thought worthy of insertion in your pages) may be induced thereby to use their greater strength and opportunities in doing that which I can only tell them needs to be done.

But it is not only in a literary point of view, and among learned men, that we must wonder and lament how little interest is excited by the Jewish cause; it is among the marvellous phenomena of human nature, that all who profess and call themselves Christians are not deeply touched with compassion, and inflamed with lively zeal and affection in behalf of this peculiar people. It seems as if all these circumstances and considerations which weigh most with men in other cases, lost their influence, or were inverted in their operation, when applied to the case of the Jews. For in what point of view shall the subject be considered, that the condition of this fallen and scattered people will not appear to be supremely interesting and affecting?

Is there not something in the idea of the mighty and the noble, fallen from the summit of human happiness and glory, and wandering as outcast exiles, degraded and abused, — without a home and

without a country,—which might affect even the coldest and the hardest heart to tears? How is it, then, that the mourning exiles of Judah,—the scattered remnant of God's ancient people,—the descendants of Abraham his servant, and of Jacob his chosen,—the miserable remains of all that was once most excellent and glorious upon earth,—awaken no sentiments of commiseration in our bosoms?

Is there something in the prospect of a magnificent temple fallen into ruin and decay,—in the spectacle of faded grandeur, and the yet visible remains of departed glory and beauty, which is deeply affecting to the heart of man? How is it, then, that the ruins and desolations of Zion awaken so little interest or concern? and *that* when set before us, with all the eloquence of sorrow and the energy of truth, by the writer of the book of Lamentations!

But yet more wonderful! Christians read in that volume, which ought to be most dear and precious to their hearts, the records of the former magnificence and glory of this stately temple of the living God, which he had chosen out of all the world to be his peculiar habitation. We read that it should be thus desolated and destroyed. We see the mournful ruins before our eyes, (with how many yet visible traces of the sanctity and beauty with which a divine hand had once invested and adorned it!) as the most wonderful monument of the truth of that volume which is the charter of our own eternal hopes. And while we contemplate these sad and solemn piles of desolation and confusion, we may read and be assured that the time will yet

come, in which this temple will rise from its ruins in more than all its original magnificence and beauty. We see in all this (to give it a tenfold interest to our hearts) the most striking type and representation of the original excellence,—the awful ruin,—and the marvellous restoration of our nature which redeeming love has undertaken to effect, and in ourselves (if we be Christians indeed) is already effecting. And yet, strange to tell! we neither mourn over the ruins with sympathizing sorrow, nor feel any emotions of interest and rejoicing in the prospect of their approaching and marvellous restitution.

How comes it that we neither think nor feel? What cause can we assign, but the awful and total alienation of the human heart from God? the remains of which, working unperceived even in the hearts of those who have tasted the sweetness of a Saviour's love, prevail with us still to consider with *the least* interest and regard, whatsoever God hath set before us as worthy of *the most*. *The Lord our God hath chosen them to be a special people to himself, above all people that are upon the face of the earth: and therefore we despise, neglect, and disregard them beyond all other people.* I do think, and must be allowed to suggest the idea to others, that the neglect of the Jews among Christians is connected with all that is most awful in the sinfulness and corruption of our depraved nature, and that therefore, in reference to our own spiritual progress and concerns, we ought to make it a subject of most serious inquiry and self-examination.

Of yet one other cause of this neglect I would warn my brethren,

to which also I shall hereafter have occasion to advert, if I am allowed to proceed with these communications, and which will suggest as strongly as the former the necessity of a particular watchfulness and earnestness in resisting every disposition to make light of the Jewish cause. The great enemy of the church knows, as well as any of us can do, the immense importance attached in the oracles, and therefore in the counsels of God, to the conversion of this people. We might therefore expect that he would use every artifice and temptation to obstruct it, and to draw off the hearts and minds of God's people from every effort which could have a tendency to promote it. In regard to this work, therefore, it behoves us to watch and pray, both against our own corruptions, and the wiles of Satan, and to encounter whatever opposition may arise from the one and from the other with the sword of the spirit, which is the word of God. Yea, to have a *holy jealousy* of every disposition to coldness, carelessness and delay, in what relates to the conversion of the Jews.

Neither is this question interesting only in reference to the *future* enlargement of the church, but highly important also in reference to its *present* consolation and prosperity. For not only is all that can throw light upon the true interpretation of prophecy more or less connected with the hopes and prospects of the house of Israel; but, also, whatsoever additional light and confirmation is to be expected upon the various points of christian doctrine, is to be sought in that diligent comparison of the Old and New Testaments which must lie at the foundation of all

examination and discussion of the Jewish question. I know not what may be the feeling or experience of others, but for mine own part, I never see so clearly the incontrovertible certainty of evangelical truth, and the utter folly of all the attacks of Infidels, Socinians, Pelagians, &c. &c. as when I am comparing and viewing in connection, these two portions of the sacred volume; and we may observe accordingly, among heretics of all descriptions, a continual desire and endeavour to separate them, and to despise, obscure, or pervert the Old Testament, as if it disagreed with the New. One great benefit to the church at large, which has already arisen in some measure, and which I expect to arise much more abundantly from the discussions connected with the object of your society is—the clear manifestation of the wonderful unity and harmony of the Old and New Testaments. And if no other advantage should accrue, than the assurance and consolation thence resulting to the church at large, and to every believer in particular, your society has not been established in vain, but deserves to be loved and cherished as one of the most useful in existence; though not one single convert from Judaism had been made by its instrumentality.

It is in reference to this point that I think you have particularly strong ground in calling the earnest attention of the Christian scholar to your cause; that you have a sort of claim upon every one who unites the feelings of vital religion to the gifts of natural talent and the attainments of sound learning. And I know not upon what grounds *such* can refuse the earnest application of the ener-

gies of intellect, and the labours of scriptural and critical research, to the investigation and clear elucidation of the points at issue between Jews and Christians. I would hope that the appeal which has so often been made will not much longer remain as a reproach to all Christendom, and especially to Christian England—in that it is made almost in vain: but that some will be stirred up to supply your pages with, not merely occasional criticism upon minute points and isolated passages of prophecy, but with enlarged and comprehensive views of the great and vital points of difference, which may afford real assistance and instruction to your missionaries, and to all who have the desire and opportunity of speaking a word in season to a child of Israel.

With every reason to rest my dependence upon Him alone, whose strength is made perfect in weakness, I would yet gladly contribute my mite to the furtherance of this good cause, and therefore propose (in case this communication is accepted) to convey to you, in a series of letters, a few ideas which have occurred to me from time to time in surveying the present state of the Jews, (partly through the facts detailed in your pages, and partly from opportunities of personal observation,) in connection with the declarations of the oracles of God; and which, under the divine blessing, may here and there suggest a hint for carrying on both the scriptural discussion and the missionary work among this peculiar people; or at least may be an incitement to others to apply their superior faculties, attainments, and opportunities, to a question so highly interesting and important.

In the mean time, imploring a blessing upon all the labours of your society, and earnestly requesting your prayers for divine direction and assistance in my very humble endeavours to promote your cause, I remain,

Yours, &c.

ΑΣΘΕΝΗΣ.

January 14, 1824.

NARRATIVE OF THE CONVERSION OF
A JEW, WHO LIVED IN THE
TWELFTH CENTURY.

THIS Israelite, whose name was Herman, lived during the reign of the German Emperor Lothar, who was the successor of Henry the Fifth, and died in the year 1135. He was contemporary with the celebrated Bernhard of Clairvaux, and with the Abbot, Robert of Duxys, known by his commentaries on some books of the holy Scriptures, who is the individual referred to in the following narrative. This curious document was found towards the close of the 17th century in the library of the university of Leipsig, connected with a manuscript of St. Jerome's on the prophet Isaiah, and it was immediately published in Latin by professor Carpzow, in the form of an appendix to his edition of Raymundus Martin's work, entitled "The Dagger of Faith against the Moors, (Mohamedans) and Jews," which appeared at Leipsig in the year 1687. The following is an abridgment of an extract from the Latin translation which lately appeared in Professor Tholuek's work, entitled "The Friend of Israel." We trust that it will not be found uninteresting to our readers, and that they will make every allowance for a converted Jewish

brother, who lived in so dark an age.

My name is Hermann; formerly, when an Israelite, I was called Judas, and was the son of David and Sephora, of the tribe of Levi. To me, an unworthy sinner, the Lord was pleased to reveal the blessings of his mercy, which he had kept in store for me, even when I was yet entangled in the net of Jewish unbelief. At the early age of thirteen, I had a dream which deeply impressed my mind, and which I believe to have been afterwards fulfilled to me in the reception of spiritual mercies. Seven years afterwards I went to Mentz, in the character of a trading Jew; where the emperor Lothar at that time was holding his court, to which the venerable Ekbert, bishop of Munster, was attached. Owing to the length of time during which this prelate was detained at court, his stock of money was exhausted, and he was compelled to borrow of me. Yet I took no security of him, as I should have done according to Jewish custom, considering the promise of such a character to be sufficient security. I was severely blamed by my friends and relations for this simplicity, and they even forced me to return to the bishop, and urge him to pay the money, or to give security for double the amount. But being fearful that by a long intercourse with Christians my attachment to the religion of my forefathers might be weakened, they committed me with the greatest anxiety to the protection of a very old Jew of the name of Barach. With this guardian I proceeded to Munster, and claimed my money, assuring the bishop that without it my friends would not receive me again. As he could

not immediately discharge the loan, I was detained at Munster twenty weeks.

During this period, from youthful curiosity, I frequently joined his fold, while as a faithful shepherd he was dispensing to them the bread of life; although, indeed, I deserved a place rather among the goats than among the sheep for my abominable errors. Here I heard him, who was truly experienced in that which pertaineth to the kingdom of God, bringing out of his treasury things both new and old, and deducing from the Old Testament, with great dexterity, arguments in favour of the New. The commandments of the moral law he explained in a literal sense, those of the ceremonial law, figuratively; proving that in these the Jews cleaved only to the letter, as it were the shell, while Christians endowed with the light of the Spirit feasted on the kernel. I listened to the discourses of the bishop with increasing delight; the more so as I was well acquainted with the passages of the Old Testament to which he alluded, having heard them from the original Hebrew text, and committed them to memory. To the Christians, who were not a little astonished at the attention with which I listened to the good bishop, I readily confessed, whenever I was asked, whether I had been pleased or not by what I had heard. They often wished me joy on account of the spirit of enquiry which I displayed, and with Christian compassion entreated me to forsake my errors, and to become a disciple of Christ, assuring me that the Saviour would in no wise cast out any who came to him, as he declares in his gospel. In order to exhibit his mercy to me in the strongest light, they

reminded me of the ease of the apostle Paul, who, though he had been a Pharisee, zealous for the law, and even a persecutor of the disciples of Jesus, yet was arrested in his course by Christ himself, converted by an immediate revelation of his truth, and changed from Saul the persecutor to Paul the dauntless follower and apostle of the despised Jesus.

By such and similar representations these pious persons gradually softened the hardness of my heart, and suggested to me the first idea of a transition. In process of time, by frequent communications upon the subject, I became more anxious to get thoroughly acquainted with their sacred ordinances, and with this view constantly attended the services of the church, which previously I should have shunned as the temple of idols. One day, as I was diligently examining every object, I was struck with a device which I found among other pictures and figures: the same individual was represented as humbled and exalted, rejected and raised to honour, covered with ignominy, and crowned with glory, suspended on a cross below and enthroned above like a divinity. I marvelled, and immediately suspected that this was one of those consecrated images which I had been taught to believe that Christians worshipped in a spirit of idolatry. My Jewish guardian followed me wherever I went, and severely upbraided me when he found that I so constantly attended Christian churches, declaring that he would bring all my follies to the knowledge of my parents and friends. But I was deaf to his threats and reproaches, and continued to follow my inclinations, which I did with the less difficulty,

as I was exempted from working by the protection of the bishop. I also frequently attended the lectures of the clergy; and by means of the books which they gave me, I learned, in a short time, the elements of reading, so as to be able to understand the Scriptures without further assistance. If this appears incredible to any one, let him know that I ascribe my success, not to myself, but to the Lord, with whom nothing is impossible.

Shortly after this I held a disputation with the ingenious and eloquent Abbot Robert, of Duyts, who visited Munster, a man eminently skilled in divine and human learning. I objected to him that the Christians violated that commandment, by which all graven images are forbidden; inasmuch as they worship the image of a crucified man. But if, according to the law, he is accursed who hangeth on a tree, how much more they who worship such a person! The abbot meekly, but firmly, replied to the following effect. Your sacred oracles afford Christians many arguments in favour of the truth and divine origin of their religion, under whose protection, as behind an impenetrable shield, we can quietly meet every Jewish objection. What you have termed an abominable idolatry and worshipping of images is, on the contrary, an effect of faith and love. We abhor idolatry as cordially as you do; we do not worship the image of the cross as a divinity; but by beholding a visible exhibition of the sufferings of the Saviour our minds are the more excited, and the flame of love to him is inwardly kindled in our bosoms; by which we become more willing to suffer privations for him, who has borne so much for us. By these

and many other arguments, the pious abbot met my objections. But I was "like a deaf adder which stoppeth her ears," and my mind was so hardened by inveterate Jewish prejudices, that the sweet sound of his instructions did not reach my heart.

Here I must mention an incident, trifling in itself, but evidently springing from such pure Christian love, that it deeply affected my heart, and not a little contributed to my conversion. Bishop Ekbart had a pious steward, whose name was Richmar. One day the bishop sent this man, from his own table, some delicacies, as a mark of his favour. The steward refused to partake of them himself, and sent them to me, from a feeling of kindness towards me, contenting himself with his ordinary food. This act of affection not only gave me personal satisfaction, but excited my surprise. How, thought I, can this person exercise such charitable feelings towards one whom he must esteem as an infidel, and without the knowledge of God, and whom he might more naturally have been disposed to curse, than to love? But Richmar knew how to obey that Gospel which he believed; and therefore could love his enemies, and do good not only to the household of faith, but to all men. He showed me, unworthy as I was, every kindness and attention; and endeavoured, by friendly exhortations and entreaties, to rescue me from the error of my ways, and to win me to Christ; well knowing, as St. James observes, "that he who converteth a sinner, shall save a soul from death, and hide a multitude of sins." But finding that all his charitable endeavours failed to soften the natural hardness of my heart, and concluding that my

ease was like that of the Jews, who would not believe without a sign from heaven, he offered to appeal to a miracle in proof of the divine origin of the Gospel. He repeatedly expressed himself willing to lay hold of a red hot iron bar; if he were burned, he would never again request me to become a Christian, but if he escaped unhurt, I was to be baptised and publicly embrace Christianity. I at length consented to this trial. The steward was much rejoiced, and already anticipated his success; but our plans were unexpectedly frustrated; for when he took the iron to the bishop to be consecrated, that good man refused to comply with his request. While he commended the love and faith of his steward, he reminded him that we ought not to tempt God in this manner, but patiently to wait and pray for the conversion of unbelievers, in the way most pleasing to his wisdom. Such a miracle he said did not seem desirable, or expedient, inasmuch as it was quite as easy for God to convert a sinner by the secret visitations of his mercy, as by an obvious miracle; and that indeed the most marvellous exhibition of God's power would fail to convert any one, unless he worked by his grace also, invisibly, on the heart; as had been sufficiently proved in the history of past ages. To those who desired to see miracles, the Lord Jesus declared in the days of his flesh, "Except ye see signs and wonders, ye will not believe." While he greatly commended the faith of that centurion, who simply believed his word, unattested by any wonder; "and Jesus said, I have not found such faith, no not in Israel." Thus the good bishop dissuaded us from our intention,

not so much by the exercise of his episcopal authority, as by the powerful conviction of his arguments.

While, from day to day, I was thus waiting for the payment of my loan, my residence with the good bishop was insensibly prolonged. I had frequent opportunities of seeing the conduct of pious Christians, and when I beheld the cheerfulness with which they devoted their talents, whether of time, or money, to religious purposes, and the simplicity with which they received the instruction of their venerable pastor, my heart was gradually drawn towards them; and I began seriously to consider whether the Jews might not be in error, and the Christians in possession of the truth. For I could not help thinking, that if God were still pleased with the observance of the ceremonial law, he would not have withdrawn his favour and presence from his faithful people, the Jews, who alone observe that law; he would not have dispersed them through all nations, stripped them of their property, and banished them from their land; neither would he have granted so large a share of his blessing to the Christian church, if he had abhorred their religion.

While I was thus perplexed with doubts, harassed with self-condemning thoughts, and my mind brought into a most lamentable state, the remarkable conversion of St. Paul, which had been formerly pressed upon my attention, occurred to me afresh. And as he was changed from a state of enmity to Christ, to a state of grace and favour by a voice from heaven, so I began to hope I might be similarly converted. I therefore turned to God with my whole

heart, and entreated him, with many tears, that if he were really the author of Christianity, he would declare it to me by some secret revelation, or in a dream, or by some visible sign: that as Paul was graciously received, even though he was at that very time kicking against the pricks, so he would in like manner bring me to the knowledge of the truth, in answer to my humble prayers. The God who always hears the prayer of them who call upon him, saw fit, in his wisdom, to withhold an answer from me, for a season; but he granted me an abundant blessing at a subsequent time, even the richer gifts of his grace.

After Easter, having received from the bishop the amount of the loan, I returned with the old Jew, my guardian, to Cologne, the place of my residence. No sooner had we arrived there, than this old man fulfilled his threat, and began to proclaim to my parents and friends, how much I had associated with Christians, so much so as rather to merit the name of a Christian than a Jew. The most painful consequences might have ensued to me from this man's bigotry, had it not pleased God, within a fortnight, to cut him off by death, delivering me from his bitter persecution. By this new proof of the interposition of divine Providence in my behalf, I was induced to seek him still more earnestly, and to entreat him to reveal the truth to me in a vision of the night, as he did to the prophet Daniel. To secure the object of my wishes, I determined to set apart three days in succession for a solemn fast; and as I did not know whether the mode of fasting adopted by the Jews, or that practised by Christians, was the most acceptable to God, I determined to

observe both. Filled with sanguine anticipations of success, I retired early to rest at the close of the first day's fast; but I was favoured with no vision. Yet I did not despair, but attributed my failure to my own weakness, in not having abstained from food altogether. Total abstinence, however, on the second day, procured me no better success on the following night. I awoke disheartened, and overwhelmed with sorrow. I spent the third day in prayers, and fasting, and tears; taking only a glass of water in the heat of the day. Almost exhausted, I retired to rest; and when I awoke in the morning, and found that the shades of night were really departed, and that the bright beams of the sun had already visited my chamber, and yet no vision or dream had been permitted me for my guidance and deliverance, I groaned deeply, and felt unutterable grief that I was not deemed worthy of a revelation from heaven.

The Jews, who found me quite wasted and ill from excessive fasting, began to suspect that I had committed some grievous crime among the Christians; which suspicion was strengthened by their recollection of what my old guardian had hinted previous to his death. This was a fresh source of affliction to me; for I had always been held in such estimation by my brethren, that the bare thought of being suspected by them was exquisitely painful to me. I was, however, supported by the hope that God was thus chastening me in mercy and for my good, to try my faith and quicken my zeal. I determined therefore to continue knocking at the door of mercy, and continually prayed with the prophet, "Show me thy ways, O

Lord, and teach me thy paths; guide me in thy truth and instruct me." In pursuing my determination to gain the light of truth, I applied to many Christian divines and teachers, who were eminent for the knowledge of the Old Testament Scriptures; being fully purposed to embrace truth wherever I might find it. And if, upon examination, I should be convinced that Christianity was of God, I resolved to make a profession of it. Yet the arguments of these Christians, on this occasion, failed to produce conviction in my mind; I was too bigotted, and too proud to acknowledge myself inferior to them in the exposition of the Scripture; and therefore, when defeated, I denied the applicability of the passage, objected to the interpretation, or led off the conversation to some other subject. Thus, through a vain ambition, I shut the door of truth against myself, not perceiving that to have owned myself wrong, would have reflected rather honour than shame upon me. Yet I freely confess, that while I contradicted the statements, and rejected the arguments of these divines, the truths they uttered made a deep impression on my mind, and were treasured up in my memory.

The great enemy of souls perceiving that I was daily drawing nearer my deliverance from the bondage of unbelief, contrived new difficulties to impede my course. And as he tempted Adam by a woman to transgress the law of God, and as he left to Job the one only consolation of his wife, not to support him, but to increase his temptations, and drive him to apostacy from God, so he induced me to marry a wife to my destruction. I was betrothed from early

years to the daughter of a Jew, of the name of Alexander. But as I was not fully resolved whether I should continue a Jew, or become a Christian, I wished to defer my union till my mind was settled. The father, however, insisted on my fulfilling my engagement, and upon my hesitation, he summoned me before the rulers of the Jews, and accused me of being in heart a Christian, and of despising the law with respect to marriage. I expressed my wish only to delay a little, till I had completed my studies in France. This they looked upon as a mere evasion, and indeed as indicating a secret disposition to embrace the Christian superstition. They, therefore, decided that there was only the choice of two alternatives for me, either to marry immediately, or to be expelled from the synagogue. I was seized with a sudden panic; the horrors of excommunication terrified me, and I yielded to their wish, and promised to marry immediately. No Christian can fully conceive what the extent of the danger was with which I was menaced, or perhaps he would rather pity than blame my weakness upon this occasion. The Lord withdrew his protection, and thus, through the malice of the wicked one, I lost the little I had gained in my search for truth. The Jews hailed my determination with such triumphant rejoicings, and showed me so much affection, believing that it indicated my firm attachment to Judaism, that for a season they almost made me forget the folly of my choice; and their love had more effect upon me than all their terrors and threatenings.

(To be continued.)

R. G. W. IN ANSWER TO C. W.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I SHOULD exceedingly wish to see your correspondent C. W.'s last letter noticed by an abler pen than mine: and I shall beg, that if any other of your correspondents send you any remarks upon it, mine may be repressed. But I feel very desirous to get at a nearer agreement with the views of C. W. on certain Scriptures considered in his last communication; and incline to think, that by coming to a clear and precise understanding of *terms* used, we may behold the glorious prospects which are opening to our view in somewhat the same light.

But what wonder is it, that, as we may almost even yet be said to behold the latter day events but as in a mirror darkly, we should not all view them exactly in the same light? Let us only, in stating our differing opinions, earnestly endeavour to obey the apostle's injunction in Phil. ii. 3;* and we need be under no apprehensions but that good will arise from our discussions, even though we may differ, *toto cælo*, in our ideas about the priority of the national fulness of the Jews and Gentiles, and with respect to the grand instruments of bringing in the glorious harvest of universal righteousness.

The first question I took the liberty of asking C. W. was this: "Whether Matt. xxiv. 14, and Rev. xiv. 6, in their plenary sense, do not refer to *some period* of the same general preaching of the Gospel among the nations, as spoken of

* Let nothing be done through strife, or vain glory; but in lowliness of mind let each esteem other better than themselves.

in Isaiah lxvi. 19. C. W. cannot think they refer to the *same* general preaching of the Gospel. Now, perhaps, in rigid strictness, he may have the truth on his side; taking the grand view of the question, I think, the truth lies with me.

I fully believe that St. Matthew speaks of that general preaching of the Gospel, "for a witness to all nations," which precedes and introduces "the end;" the period when the Son of man is about to establish his glorious kingdom, spoken of in Dan. vii. 13, 14: that period referred to in Rev. x. 6, 7, when "there shall be time no longer;" the termination of relative time; *i. e.* the end of time in relation to the "thousand years;" for assuredly time will be renewed, if I may so express myself, after the Millennial day (Rev. xx. 7). It is the termination of the "times, time and a half" of Daniel, when the "mystery of God is finished."

I will also grant that Isaiah refers to a diffusion of the Gospel, strictly and accurately speaking, "*subsequent to the end*," as your correspondent expresses it; by which I understand, subsequent to "*the time of the end*," or to "*the time, times, and an half*" of the prophet Daniel. But in admitting this, I by no means allow that the prophet Isaiah, in lxvi. 19, when he informs us that the "escaped" of the Jewish nation, (οἱ σωζόμενοι, *the saved* from the general wreck of nations,) shall be sent to the utmost parts of the earth to declare the glory of God among the Gentiles, has reference to a period, which at all, correctly speaking, "belongs to the age to come," though, I believe, it "ushers in the glorious scenes of that auspicious æra." By the term "age to come," I understand, strictly

speaking, the "thousand years" of St. John; and concerning this wondrous age, I am almost inclined to think, that during its continuance there will be no preaching; for are we not told respecting that time? "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Does not the prophet then in this passage, (chap. lxvi. 19.) refer to that universal promulgation of the glory of God to the nations and isles afar off by the converted Jews, which will take place during the short period intervening between the actual termination of the 1260 years ("the end" of St. Matthew, "the time of the end" of Daniel), and the positive introduction of the millennial æra? In fact, does not Isaiah refer to the 75 years of Daniel, that little space of time, in which Zion is emphatically travailing, and in which "the earth is made to bring forth in one day?" (see Isa. lxvi. 8.) None contend, I imagine, that the millennial blessedness will enter at the termination of St. John's 1260 years, but at the expiration of the prophet Daniel's 1335 years.

Most of us, I believe, are agreed that the Jews will be nationally brought into the Christian church at the termination of "a time, times, and an half;" (does not Daniel indeed declare this in chap. xii. 7?) and that this work of mercy is to be instrumentally accomplished for them by the Gentiles, for it is through our mercy they obtain mercy. Is it not evident, then, that St. Matthew (xxiv. 14.) refers to a general diffusion of the gospel by Gentile preachers, the chief effects of which will be



the national conversion of the Jews, taking place at "the time of the end," and that Isaiah (lxvi. 19.) speaks of the universal promulgation of the same gospel by the converted Jewish nation, taking place subsequent to "the time of the end," but just previous, and immediately introductory to, the glories of the millennial reign, or the expiration of the "thousand three hundred and five and thirty days." (Dan. xii. 12.)

The 14th chap. of Rev. seems to me to take the grand and enlarged view of these things, and to comprehend both the preaching spoken of in St. Matthew, and the declaration of the glory of God in Isaiah.

With regard to the 7th chapter of the Revelations, I may be permitted to say, that I must still follow in the train of the great body of interpreters, of whom I shall just enumerate Bishop Newton, Mr. Scott, and Mr. Faber.

That the vision has received its full literal and historic accomplishment, I do not for a single moment doubt. I am willing to grant that it may further receive, in future momentous events, at the consummation of all things, a sort of accommodated, or, if I may so speak, emblematical fulfilment. I am not ignorant of the venerable Archdeacon Woodhouse's arrangement of the Apocalypse, but the arguments of Mr. Faber, in his appendix to the second volume of his Dissertation on the Prophecies relative to the 1260 years, have fully convinced me, that the learned Archdeacon is mistaken in his views; and (to use the words of Mr. Faber himself) "his arrange-

ment appears to me to be so extremely arbitrary, and to introduce so much confusion in the three septenaries of the seals, the trumpets, and the vials, that, if adopted, I see not what certainty we can even have that a clue to the right interpretation of the Apocalypse is attainable." I believe the *principle* upon which Archdeacon Woodhouse expounds the *four first seals* is reckoned exceedingly satisfactory; but his chronological arrangement of the Apocalypse I believe to be altogether the reverse. I desire to speak with great deference: the learning and excellent spirit of this venerable author demand sentiments of very high respect.

I beg to assure C. W. that I truly appreciate the high Christian spirit which pervades his communication, and earnestly desire that a large portion of the same spirit may be vouchsafed to myself, and I remain, Gentlemen,

Yours, &c.

R. G. W.

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#### MOUNT LEBANON.

IN reference to the print of Mount Lebanon, which accompanies this number, the editors wish to explain, that the mode of cultivation of the land adopted in that part of the world, gives a singular appearance to the country, such as is expressed in the print. The sides of the mountains are formed into numerous small terraces, supported or fenced with stones, like steps, where the land is too steep for the plough.

## PROCEEDINGS OF THE LONDON SOCIETY.

## PRUSSIA.

EXTRACT FROM THE JOURNAL OF  
MR. HANDES.

THE following is an extract from the Journal of Mr. Handes, the missionary of the Berlin Society for promoting Christianity among the Jews:

*Crotoszyn, Sept. 6th, 1823.* Immediately upon my arrival at this place I endeavoured to excite the attention of the magistrates of the town to my plans, and to awaken in them an interest for the cause. I had first a conversation with the burgomaster of the place, who entered gladly into my views, and promised to lend me all the assistance in his power. Soon after this, by the good providence of God, I became acquainted with a truly Christian character, of whom I had previously no knowledge; he greatly rejoiced in my plans for ameliorating the spiritual condition of the Jews. It is necessary for a person to have felt the want of a Christian companion before he can fully appreciate the value of such an acquaintance to me. I found also a warm patron of my cause in another gentleman, counsellor to the court of justice, who promised me every assistance in his power. Having paid these visits, I went to the synagogue, where I found a Jew reading his prayer-book. I represented to him the folly of the Jews in using that book, which refers continually to sacrifices, when in their present situation they have neither temple nor altar. He seemed very willing to enter into discussion upon this point; I therefore gave him a card, (No. 3.) upon which several other Jews joined us, requesting me to give them cards also. While I was thus employed, a young man suddenly interrupted me, saying that I was disturbing their worship, and that if I did not immediately leave the place, I should be compelled to do so. Having endeavoured to appease him, I withdrew, but I first informed the Jews of my residence. I had not been long returned to my lodging when

the Jews came, men, women, and children, asking for tracts and conversing with me. Many Christians also assembled. I addressed them all upon Isaiah lxi. 1--3, exhorting the Jews to celebrate their festival of reconciliation in the right way, by turning their hearts to Him who is the only propitiation for their sins. Some of them left the room while I was speaking, but many others remained, and asked me to explain to them some parts of my discourse, which I gladly did. At eight in the evening the whole crowd retired. After they were gone a respectable Jew came to me, who appeared to be well acquainted with the Old and New Testaments, and indeed candidly professed his belief in the Christian religion. He further confessed to me that he was the Jew who some time since sent anonymously to the Berlin society a Hebrew poem in praise of their exertions, accompanied with a contribution of three dollars. This extraordinary man took a lively interest in all I told him respecting the dissemination of Christian knowledge throughout the world, and deeply pitied the wretched state of his nation, sitting in the thickest darkness. His desire of information on these topics was so great that he did not leave me till one in the morning. He took with him a copy of the "Friend of Israel."\*

*September 7th.* This morning I had a visit from the counsellor of the court of justice, who had been informed of the uncivil conduct I had received from the young man in the synagogue, and he called upon me to know how I wished him to be punished. Of course I absolutely refused to have him punished, saying, that I respected his religious zeal. The good counsellor, however, insisted upon my having a gendarme for my protection, to which I reluctantly consented. And it was well I did, for this gentleman

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\* "The Friend of Israel" is a monthly publication, by the Rev. Professor A. Tholuck of Berlin, similar to our own. [Ed.]

had hardly left me when a large number of Jews, Jewesses, and children filled my room. I distributed among them tracts, Nos. 8, 26, 33, accompanying them with suitable addresses. They greatly preferred the tract, "Address to the Daughters of Israel," written by His Excellency Sir George Rose, and which is translated into the Polish dialect which the Jews here best understand. I had desired them the day before to read Isa. liii. which they had done, so that I was enabled to dwell to-day upon the same subject, in order to impress it more deeply on their minds. I had also several Christian auditors; I exhorted them to pray for their Jewish brethren, and to act kindly towards them. Being furnished with Christian tracts, I distributed many of them also to people of all ranks; and so great was their desire for them that they wished to form themselves into a tract society. Some of them subscribed to "The Friend of Israel." Towards evening my room was again filled with Jews and Christians; I endeavoured to refute the arguments of the former, and to the latter I expounded the scriptures. A pious Roman Catholic gentleman expressed himself much pleased, and desired to become a member of the Jewish Tract and Bible Societies; the Jews went away, saying, that they should soon agree with Christians if they had a schoolmaster like myself among them. When they were gone A — came accompanied by one of his relations, an intelligent young Jew. He told me that he had long been persuaded of the truth of the gospel, but that he could not be baptized until he had found some mode of supporting himself afterwards; he added, that he knew of many families who were in the same situation with himself in these respects. He thought government should interfere in their behalf. The young man also said that he wished to become a Christian, but that he could not do so unless Christians would promote his views of academical pursuits. I tried to press upon his mind the importance of "the one thing needful," which could make him happy without learning or wealth. We parted as the clock struck

one, after cordially interchanging wishes for a blessing from above.

*September 8.* From an early hour till noon I had visits from Jews and Christians who wished for tracts, and conversed with me upon religious subjects. I dined at the counsellor's, where the question of the conversion of Israel was freely discussed, and its probability much doubted by many. I retired as soon as possible to my work, and called upon several Jews who had been recommended to me by Mr. —, with whom I spent my time usefully, expounding the Scripture, and bearing testimony to the grace of Christ. At six o'clock I went home, and found my house crowded with Jews waiting for me. The Jews celebrated on this day the festival of a Jewish martyr, Gedaliah. I availed myself of that opportunity to speak to them about the Christian martyrs, from Stephen to the present day, and continued speaking by the Lord's help so powerfully to their hearts that they were quite silenced, and could only murmur at last that I used a Thorah different from theirs. Late in the evening the Jewish crowd withdrew, but the Christians remained. A Jewish child then came and begged for a tract to read to his father: with this child I had a very pleasing and interesting conversation. He defended Judaism acutely and strongly, and said at last courageously, "But certainly I shall not become a Christian, rather will I be a martyr like Gedaliah." Oh why can we not instil into our own children such a holy enthusiasm for their Saviour? Very late in the evening I had a visit from A —, who wished that a school for Jewish and Christian children, without any distinction, might be established. I could not at that time give him any hopes of it; but two days after, I learned that the government really intend to establish a school there both for Jews and Christians, and that the Jews have forwarded a sum for that purpose, which is a very encouraging circumstance.

*Sept. 9.* A young Jew came to me, wishing to get Christian instruction. He begged me to lend him a New Testament, which I did. I had many



visits from Jewish children. Towards the evening a Jewish and a Christian party assembled again, to whom I explained the Scriptures. During the whole day Christians came for tracts, all of whom I exhorted not to give offence to the Jews by their lives. I must mention an occurrence which happened to me in the evening. I had a crowd of Jews around me, to whom I quoted passages from the Old Testament. They would not believe that my quotations were correct. I therefore charged a youth to read the Hebrew text before me, and to translate it. In the mean time I received a letter in bad English, requesting a private conference. It was from one of the presidents of the synagogue. I gladly promised to receive him. Some time after, when I was conversing with some Christian friends, he and a Jewish party came. It consisted of Mr. \* \* \* and several other presidents of the synagogue. He addressed me in English, breaking out immediately into these words: I think, Sir, that religion is only for the common people. To which I immediately replied in English; and for my part, I think there is no difference between man and beast, but religion. Hereupon a discussion ensued, in which this person displayed the most infidel principles, and declared all the different religions, the Mosaical not excepted, to be mere contrivances of cunning men. After a long and clamorous disputation, in which \* \* \* hurried from one topic to another, we parted towards midnight. Surely this man came only in order to display his own wisdom; his scandalous tongue, however, spread a rumour in the town, that he had put questions to me in English, which I had not been able to answer, and, moreover, that I myself did not believe in what I professed. Probably the poor man might have felt the sting of conscience too acutely, convinced that his reasonings were not satisfactory.

*Sept. 10.* I had some extremely affecting conversations with Jewish children, which are too long to be detailed. One of them, after having been taught by me how to direct his prayers to our Lord Jesus, affectionately kissed my

hand. In the afternoon three young Jews came, who were willing to embrace Christianity, and they ridiculed the venerable Jewish customs. I rebuked them severely; telling them that only a due veneration for the law can lead men to become real, serious Christians; and that Christian holiness is still more rigorous than Jewish holiness, and more difficult too, as it is internal. Two of them seemed seriously affected by what I said. The third young man had read the New Testament, and told me that the longer he read in it, the more he was pleased. Afterwards a learned Jew came, with whom I spoke on the different commentaries and explanations of Isaiah liii. which passage is, by the ancient Jewish commentators, understood as referring to the Messiah. During the evening I had a visit from A—— and his cousin, who argued very much with me on different interesting points, and observed, justly, that the modern reformed Jews may be compared to the white leaf which is bound between the New and the Old Testament, as they have neither the one nor the other.

*Sept. 11.* A very great number of persons from the environs of Crotoszyn came for tracts. There were among those who came, noblemen, citizens, and countrymen; there seemed to be a general stir among them. As long as I had any I distributed them, but in a very short time my stock of Polish and German tracts was exhausted. I was visited again by the learned Jew, who was here yesterday; he begged me to lend him a New Testament, which I did, and added a few words on the authenticity of its contents. Another young man came with a testimonial from some Christian friends, in order to get a New Testament, which he was anxious to read. A third young man entreated me repeatedly, and almost vehemently, to give him also a copy of the New Testament. I charged him to get a testimonial from Christian friends, which he did, and consequently received the book. In the evening a very opulent Jew from the town came, desiring likewise a New Testament, which he wanted for his children to read to him.

*Sept. 12.* Two young Jews from Coczmin came for tracts, I embraced this opportunity to preach to them their crucified Redeemer. One young Jew, to whom I had lent a New Testament, wished to be baptized, but not in this place. He intended to get a passport for Breslau. After dinner several young Jews and children came, to whom I spoke on the faith, according to Rom. iv. 5, 6. Somewhat later the same young man, who turned me out of the synagogue, came to beg my pardon for it. I was very glad of this, and as he desired me to give him some tracts, I took the opportunity to speak to his heart. Besides these, several other Jews came to talk with me on religious topics.

*Sept. 13.* As early as seven o'clock, a Jewish teacher called, who is a complete infidel. I argued a long time with him. Several other Jews came likewise to converse. After dinner two young men came for New Testaments. The number of Jews increased in a short time. It seemed, therefore, proper to get one of them to read before the rest the history of our Lord's sufferings, which he did. I added the parallel passages from the Old Testament. Some seemed affected, others surprized. A Roman Catholic priest called: he expressed a doubt whether the Jews would ever be converted; I laid before him the scriptural foundation of our hope. A Jewish tailor came and asked for a New Testament: after having brought me a testimonial, he received one. As soon as I was alone, he told me that he was entirely convinced of the truth of Christianity, that his brother in Warsaw is baptized already, and that he certainly, sooner or later, will receive baptism too. An opulent Jew sent me frequent invitations, but as I had continual visits from Jews, I did not like to leave my house. Late in the evening, the above-mentioned Roman Catholic, the Jew, Mr. A—— and his cousin, visited me. We read a part of Milner's Evangelical History, and sung a hymn, whilst the Spirit from above quickened the hearts of all of us, and we parted as members of the mystical body of Christ.

*Sept. 14.* In the morning I called at Mr. A——'s, who read to me a soliloquy of his own composition, "The Sceptic," a very excellent and well written treatise. Some other young Jews gathered around us, and a cordial religious conversation ensued. But this harmony was soon disturbed: a proselyte came in, and began to join in our conversation. He was a complete infidel, and poured the greatest contempt upon the Bible and religion in general. With a loud voice and in a very frivolous manner he spoke on many topics of religion, so as to stir up in the greater part of the persons assembled, rather a hostile frame of mind against me and my religion. The cousin of Mr. A——, who had previously been somewhat humbled, became emboldened, and as soon as the infidel had finished his long discourse, he began vehemently to plead his cause, and to defend a bare Deism, or rather Naturalism. Also, the rest of those who were present, seemed in some degree infected; even my dear Jewish friend A—— seemed to have a propensity towards Naturalism; at least, he was no longer so candid to me as he had been. Thus a discourse ended, which had begun so very pleasantly, and had promised so much edification. I took a walk with my Catholic Christian friend, speaking chiefly on the duty of every Christian to promote the spiritual welfare of Israel. Some time after, we met a young man, who entered into conversation with us, and told us that he had been a complete infidel, but for some time had been shaken in his unbelief. We tried to confirm him in the faith, and we all experienced that the Lord was with us, by the peace which, during this conversation, was poured into our hearts. Having returned home, I received a visit from two Jewish tradesmen, with whom I spoke of the urgent necessity of cleaving to that Messiah who is already come.

*Sept. 15.* The next day I had several visits from Catholics and Jewish children, and was again highly pleased at the behaviour of some of the children. As the Jews celebrated this day, their great festival of reconciliation, I had



no visit from them. I went accordingly to their synagogue, where I had some useful conversations. A heart-rending sight was it to me to see an old Jew, continually weeping, and, as it appeared, bowed down under the burthen of his sins. In a dreadful manner he cried incessantly for mercy and the pardon of his transgressions. Whilst he was doing so, his little son, who was standing near him, moved a green twig in his hand, smiling to me with childish innocence; but suddenly the old man, just as if he wished to make the boy partaker of his heavy grief, clasped him in his arms and pressed him over the book, which he held in his hand. I felt deeply affected at this scene, but, alas! was not permitted to preach the Gospel, or to direct the poor old man to Him, who is a propitiation for our sins.

*Sept. 16.* The room, where I had taken my lodging, was let to a confectioner, who urged me to leave it. Accordingly I was obliged to determine to set out to-day. I parted with several of my Jewish and Christian friends in a very affectionate manner. Early in the morning a Jew came, bringing back a New Testament, which I had lent him. He had not yet read it through, I therefore made him a present of it, upon which he told me that he felt a great inclination towards Christianity, and that he wished to receive Christian instruction, and to be admitted to baptism. Soon after, the Jewish teacher came, who, in a former conversation, openly avowed himself to be an infidel; however, he pretended to seek earnestly after the truth, and expressed a wish to receive a New Testament. Unexpectedly an invitation was sent me by a gentleman from Breslau, who was anxious to have a conversation with me at the inn, but as I was just waiting for several friends, I was obliged to decline it. Three Christian friends and one Jewish teacher came to take leave of me, with whom I parted not without the deepest emotion of heart. After they were gone I hastened to the inn, where the stranger had expected me, but he was gone. The landlord, however, a Jew, told me that he was extremely sorry

that he had not heard of me sooner, as he should have liked to ask me some questions. I replied that he could still do so, as I should not leave the town for an hour. The good man ushered me accordingly into his room, where he showed me a New Testament and some tracts, covered with paper, and asked me our intentions in distributing them, and my views respecting the contents of these books. I took the opportunity of preaching to him the main truths of the Gospel, to which he listened with the greatest attention. He seemed indeed not far from the kingdom of heaven; I only regretted that I had not been acquainted with him sooner. From his house I hurried to the post, a number of Jews assembled round me, wishing me the blessing of God, and expressing an anxious desire to see me soon again. One old Jew, with a long white beard, who had received a New Testament from me, embraced me tenderly and exclaimed: "We are all children of God, you also are his child!"

Our readers will not be displeased to hear that the Committee of the London Society, feeling the great importance of the Berlin Society, have lately made them another grant of 100*l.* in addition to the 200*l.* formerly voted.

#### FORMATION OF A BRANCH SOCIETY AT BRESLAU.

WE have received an official account of the establishment of a Branch Society for promoting Christianity among the Jews at Breslau. It states, that during the last year several friends united for the object of co-operating in the dissemination of Christian knowledge among the Israelites; and that the Society at Berlin, having sanctioned the rules which they had adopted, and acknowledged them as a Branch Society, they now proceeded to publish an Appeal to Christians on

behalf of the Jews, together with the rules of their Association, and a statement of the patronage it had obtained. We rejoice to notice the spirit of piety which is breathed throughout the Address; and we recognise with pleasure all the fundamental principles of our own Society, in the laws which this Society has laid down for its guidance. We regret that our limits will not permit us to publish the whole. We subjoin the list of patronage.

*Presidents.*

Mr. Von Winterfeld, Supreme Counsellor of Justice.

Professor Steffens.

The Rev. Mr. Fischer.

*Librarian.*—Professor Dr. Scheibel

*Treasurer*—Mr. Stark, merchant.

*Secretaries.*

The Rev. Mr. Münster.

The Rev. Mr. Eduard.

*Committee.*

Count Groben, Colonel

Mr. Hagen, Senior.

Mr. Johannes Hasting.

Lieutenant Hauenschild.

Professor Lichtenstädt.

Mr. Rothe, Candidate of Divinity.

Dr. Tschegegy, Superintendent.

PALESTINE.

MR. WOLF'S JOURNAL.

WE have just received a detailed account of Mr. Wolf's proceedings during his visit to Jerusalem last spring. It is very voluminous, and takes up the history from his first arrival there. We have already presented to our readers the general outline, contained in his first letters, and the present communication supplies particulars, which were omitted. The date given is Jerusalem, Mount Zion, June 6. And it is a very singular and impressive fact, that one of the children of Judah,

brought to the knowledge of Jesus of Nazareth, as the true Messiah and only Saviour of sinners, should at this time address to a Society for promoting Christianity among the Jews, such a communication from such a place. Surely the Lord has mercy upon Zion; and the time to favour her, yea, the set time is come.

In the characteristic language that so peculiarly belongs to him, Mr. Wolf says, "I now trouble you with a larger account of my stay and daily labours at Jerusalem." Blessed be the name of him who hath raised up such a labourer, to labour in the midst of the remnant of his ancient people! May it be his pleasure to raise up many like him!

The narrative begins thus:—

On the first moment of our arrival I called on Rabbi Mendel, and then upon Rabbi Salomon Sapira. They welcomed me very cordially; and I was immediately surrounded by a great many Jews, who shook hands with me. Abraham Shlifro, who last year professed his conviction in Christ, in the evening joined me in prayer. Rabbi Mendel desired one of the Jews to give me a room, until he could procure me a better one, after the sabbath day was over. Rabbi Samuel, Rabbi of Namzi in Poland, now residing at Hebron, was there; he said to me, in the presence of Rabbi Mendel, "I have heard that last year you brought a great number of New Testaments. I always thought that you embraced Christianity for interest's sake, for men will often pretend to believe a thing, which they do not believe."

Rabbi Mendel interrupted Rabbi Samuel immediately, and said, "We must be just, and confess, that Mr. Wolf did not profess his faith in Jesus of Nazareth, on account of money. Mr. Wolf is sincere; he has been led astray in his early years by reading the New Testament, and for this reason I am very much grieved, to see him so firm." I said to them, that I hoped,

by God's grace, to be always firm in my belief in Jesus of Nazareth. R. Salomon Mendel Sapira gave me letters, which he wrote last year, to Henry Drummond, Esq. John Bayford, Esq. and the Bible Society, but had had no opportunity of sending.

*April 26, 1823.* There was a difficulty on account of my having taken lodgings among the Jews; for there is a law with them at Jerusalem, that no unmarried Jew shall be permitted to reside at Jerusalem, amongst married Jews. As there were many married Jews where I was lodged, Rabbi Mendel undertook to procure me another lodging.

I called this morning on Rabbi Mendel; Rabbi Samuel of Hebron, and Rabbi Nata Ben Saadiah, were there. Rabbi Samuel observed, that Christians who have been of Jewish origin, have more sense than Gentile Christians, and to confirm his assertion, Rabbi Samuel mentioned the name of Dr. Martin Luther. I had to talk a long while before I convinced Rabbi Samuel that Dr. Martin Luther was not a Jew by birth.

A long conversation about justification took place. The rabbies maintained that we are justified by the works of the law. I told them, no one of you keepeth the law; and if we are justified by the works of the law, then we are no longer justified by grace. Rabbi Mendel asked what effect I conceived Christianity had produced in me? I replied, it guards me against sin, and produces a conviction of my sinfulness, and a hope and love towards God, and love towards my neighbour, and enables me to rejoice in tribulation; and I have a great desire to be in the New Jerusalem, at the feet of my Saviour.

*April 27.* I went with Abraham Shlifo to brothers Fisk and King; we read the Scriptures and prayed. I read and prayed in Jewish German, in order that Abraham might understand it. Abraham told me afterwards, that he was very much edified by our praying.

Jacob Ben Rabbi Ashr Levi, a respectable Jew, of the Spanish com-

munity, called on me; we read the New Testament, and conversed for an hour.

Mordecai Ben Rabbi Solomon called, and we conversed for a long while.

I have adopted the Jewish fashion of eating, to satisfy the Jews more fully, that neither meat nor drink, has induced me to embrace Jesus Christ as my Lord and Saviour. I had a conversation with the old Rabbi Joseph Marcowitz, concerning Christ; and I said to him, that I hoped the Lord would soon pour out upon the Jews the spirit of prayer and supplication, and then they would believe that he is Joseph their brother, Jesus their Saviour.

I called again on Rabbi Mendel. I cited to him some of the excellent doctrines the Gospel contains; he approved of them, and said, the Gemarah says: **קב לחכמה ממי שאמר** "Accept wisdom from whosoever, and wherever you meet with it."

As Rabbi Mendel said this in the presence of many Jews, it may induce some of them, by the grace of God, to accept the wisdom which they meet with in the Gospel. R. Abraham Ben Jeremiah, and Rabbi Zebi Ben Zarah remained with me at night till eleven o'clock; at first they spoke blasphemous things, but they ceased when I told them, that they wounded my heart by their unbelief.

*April 28.* I introduced brothers King and Fisk to R. Mendel; he received them kindly, and told me that I should tell them that he regretted he was not able to speak their language, for then they would hear words of wisdom from him, but being obliged to speak by an interpreter, the spirit of many things would be lost.

Brother King said to him, "It affords me much pleasure to be permitted to see you in this holy city, and I hope the time will soon come, when all Israel shall be gathered."

Rabbi Mendel said, "When the time shall come, that it will be well with the Jews, then it will be well with all the other nations; as long as the Jews reigned all the nations of the



earth were blessed; for Rabbi Simon Bar Johai says in his Soliar, that the Jews are the root; and for this reason, they ought to govern;" but as soon as the Gentiles, who are the branches, begin to govern, then disorder and confusion take place. But when the root, *i. e.* the Jews, shall begin again to govern, then the words of Isaiah the prophet will be accomplished, that many people shall go and say; "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob."

*Mr. King.* While Israel governed in the fear of the Lord, it went well with them; and when they shall be convinced of their sins, and return to the Lord, it will again be well with them.

*Rabbi Mendel.* Truly he has answered well.

*Mr. King.* Christians in America and England are continually praying for your restoration; we long to have the time come, when the holy Spirit shall be poured out upon you, and when you will feel your sinfulness, and your entire need of that great Sacrifice to expiate your sins, which was shadowed forth by all the ancient sacrifices, and by the blood with which Moses sprinkled the book of the law, after he had rehearsed it in the ears of the people.

*Rabbi Mendel.* I do not understand what you mean by that great Sacrifice.

*Joseph Wolf.* Jesus of Nazareth. And I continued the conversation with him on this subject.

*Rabbi Mendel.* This I do not believe.

*Mr. Fisk* remarked, that America was the only place where the Jews had not been persecuted, and that they there enjoy equal privileges with ourselves.

*Rabbi Mendel* replied, that it was not good for the Jews to enjoy too many privileges, lest Jeshurun should wax fat and kick.

*Mr. King.* There are not many Jews among us who are waxed fat, but they sometimes kick.

*Mr. King* immediately requested me not to interpret this, lest it should give offence; but I told it to Rabbi M. afterwards, and he seemed to be very

much pleased, and remarked that Mr. King must have been himself a Jew. Our visit was short, and when we took leave of him, Mr. King said to him, Our hearts' desire and prayer to God for Israel is that they may be saved; and Rabbi Mendel and all the Jews exclaimed, Amen.

We called on the rival of Rabbi Mendel, the learned Rabbi Solomon Mendel Sapira, he received us with the greatest politeness, and as I am very well acquainted with him, he reproached me for not having given him previous notice of the intended visit of such great men.

*Mr. King* asked him what he thought that men must do to be saved?

*Rabbi Solomon Sapira.* A gentile called on the famous Tanai, Rabbi Shamai, and said unto him, O Rabbi Shamai, tell me the contents of the whole Torah in one foot, (*i. e.* in few words) Rabbi Shamai turned him out of the room, and said unto him, O thou fool, how canst thou desire me to tell thee the whole contents of the Torah in one foot. The gentile then went unto the great Tanai, Rabbi Hilel, (peace upon him) and asked Hilel the same question. Hilel said unto the gentile, I will tell thee the whole contents of the Torah in one foot. "*Love thy neighbour as thyself.*"

*Mr. King* replied, by asking him, which he thought acted most according to that rule, Shamai or Hilel?

*April 29.* I heard that the Spanish high-priests protested against my having taken lodgings among the Jews, and they said to Abraham Shlifro, that they would immediately send a messenger to the Pasha of Damascus to complain, if I persisted in remaining in the Jewish quarter.

I immediately called on Rabenu Zusi, who, since the death of Rabbi Jam-Toph Danun has been appointed high-priest of the Spanish Jews. He received me with great politeness.

*W.* Why will you not permit me to live in the Jewish quarter?

Rabenu Zusi sent immediately for Rabbi Pesanti, Poked (*i. e.* President) of the Spanish Jews, for Rabbi Joshuah Pesanti, for Morenu Koba, for Rabbi Naphtali of Vienna, and for the Dea-

con of the Spanish synagogue. As soon as those persons came, Rabenu Zusi, the high-priest said, the reasons for which we do not wish that you should live among the Jews are simply these:—

1st. We cannot permit an *unmarried Jew* to live among us, for it is against our constitution and custom.

2dly. We poor Jews are in captivity, and the Turks may suspect that we are trying to draw Europeans to our part, and to render ourselves independent.

3dly. We know the reason of your anxiety to stay with the Jews: viz. that you may the more easily draw Jews to Christianity. We cannot turn you out by force, but we shall send immediately to the Pasha of Damascus.

*W.* You are perfectly in the right in supposing that my anxiety to stay among the Jews is merely for the purpose of shewing to you continually the light of the gospel.

*Rabenu Zusi.* What have you yourself gained by believing in Jesus of Nazareth?

*W.* I hope that I shall be one day with him, and receive from him a crown of glory; and I have gained a rest and peace of which you have no conception: to know Christ, is truly to be in Bethel, where he is ascending and descending upon my head: to know Jesus Christ is as much as to be at the very gates of heaven. Thou Lord Jesus art the angel who hast redeemed me from all evil! I intended then to have gone away, but Rabenu Zusi desired me to stay longer, which I did, and our conversation was the whole time about Jesus Christ.

Rabbi Mendel having heard that the Spanish Rabbies made some difficulty as to my lodging amongst the Jews, procured me a house in the Jewish quarter, which belongs to a Turk; I hired it for a whole year. This house stands upon Mount Zion.

We now proceed to one most interesting portion of the Journal, which introduces to our notice Rabbi J—— M——, an ancient Polish Rabbi, who was many years ago convinced of the truth

of Christianity, but never making any public profession of it, has continued to retain his situation as a Rabbi amongst his brethren.

Rabbi J—— M——, a Polish Rabbi, 80 years of age, who is believed by the Jews to be a Baal-Shem, i. e. possessor of the ineffable name of God, with which he pretends to have already cured many sick persons, and performed other miracles; by which means, in the course of his life, he has gained many thousand piastres, called on me, and said, I will now speak with you as a friend, and tell you things by which you will perceive that you have not to do with a fool. "The Lord said unto Samuel, Fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord." Rabbi J—— M—— inferred from this, that we are not obliged to die as martyrs for the truth, and that, although a man believe in Christ, he need not confess his name before men, where he is in danger of being persecuted, deprived of his property, and perhaps put to death. I replied, that the passage he referred to, shews only that a person is not always obliged to tell the whole truth to those who have no business to ask for it; but as soon as it concerns the welfare of immortal souls, we are obliged to declare it, and that many prophets had died for the truth.

*Rabbi M.* You ought to argue with Jews from the Talmud, and there are many things in the Talmud which favour the system laid down in the New Testament. The Jews tell you, for instance, if Jesus Christ had been the Messiah, he would not have abolished the law, shew them the passage of the Talmud in the treatise of *Nidda* Perek (sect.) 9. Daf. (page) 61. in which the following sentence is to be found: Rabbi Joseph says, "Thus they (the Rabbies) say, The commandments shall be abolished, *when he that is to come shall come.*"



Rashi, in his notes on this place, says the same thing. The passage is a kind of a parenthesis introduced whilst speaking of a dead body, as exempt from the law:—"He that is to come shall come," is a common expression in the Talmud for the Messiah. Rabbi J—— M—— said, you may likewise cite the following passage of the Talmud. In the Treatise of Hulin (חולין) Daf. (page) 17, is said: "In the seven years that they conquered (the land) all unclean things were permitted to them, for it is written, 'And their houses were filled with every good thing,' (Deut. vi. 11.) for Jeremiah Bar Aba says, that Rab says that "the flesh of swine were killed"—(to eat.)

Rabbi J—— M—— continued, You may in your arguments with Jews shew them the passage of the Talmud, which says, חזיר שחזור והותר "The time will come that the command which forbids to eat swine's flesh will be overturned, and permission shall be given to eat."

Although it is my chief object to shew to the Jews, by Moses and the prophets, that Jesus is the Christ; I will, nevertheless, make use of every thing to gain the point. And as St. Paul cited a heathen poet, I think I may be permitted to cite the Talmud, when it suits my purpose, to shew the Jews, what stuff they believe.

I immediately made use of the above-mentioned passages, shewed to me by Rabbi J—— M——, in my arguments with other Rabbies, and they really knew not what to answer, and their countenance became white as snow.

I desired the old Rabbi J—— M——, to spend some days and nights with me in reading the Talmud, and other Rabbinical writings, especially those which speak of sacrifices, that we might compare them with the Epistle to the Hebrews. I promised to give him something for his labour, and he spent with me a whole day and a whole night in reading Rabbi Moses Ben Maimon, and Sohar.

I will relate to you the views of Rabbi Moses Ben Maimon, about the institution of sacrifices which we

find in his More-Nebuhim, tom. iii. p. 46.

"The Egyptians held the lamb in high veneration, for it was to them a symbol of their divinity; the Saba worshipped a goat, and the Hindoos an ox; and for this reason they did not eat his flesh: to bring the Jews, therefore, from those idolatrous views, the Lord commanded Moses that the Israelites should, in spite of those idolaters, offer up these things to him to whom all things belong, to indicate their disbelief in those objects which are held as deities by those three nations." Maimonides observes farther in the same treatise: "As soon as we go astray from God, we arrive at the extremity of evil, and for this very reason the true design of the command to sacrifice a lamb at the passover, and to sprinkle the blood on the gate was to indicate, publicly, that they shall be cleansed from their evil thoughts, *for bad thoughts are the sickness of the soul*. And they were commanded to do publicly those things which the heathens disapproved to shew the Egyptians, that those actions which the Israelites do, and which the Egyptians think are the cause of death, will protect them against death. 'The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses, to smite you,' (Exod. xii. 23.)"

So far the views of Maimonides as to sacrifices. The views, however, are not correct, for there were sacrifices long before the Egyptians came to Egypt; and sacrifices of beasts from and immediately after the fall of Adam. Gen. iii. 21, iv. 4, viii. 20, chap. xxii. I have hitherto not been able to find much in the Sohar upon this subject, which was the purpose for which I wanted it. I met chiefly with moral applications of sacrifices.

The private views of Rabbi J—— M—— about sacrifices are, that they have been established to remind men that they have for their sins deserved death; and sacrifices indicate, that men acknowledge that they have deserved death for their sins.

Several other Jews called during the day, to whom I preached the gospel,

whilst Rabbi J—— M—— read the epistle to the Hebrews, to find the passages which are parallel with those in the Gemarah; for you must know that Rabbi J—— M—— is a learned Jew, *wise in all wisdom, and learned in all learning*, who lived, when in Poland, five years in the forests, to study the *wisdom of the Cabbala*.

Our readers are, doubtless, aware of the fact already alluded to by Wolf, that the Jewish Rabbies have been accustomed to attach great importance to what they consider the knowledge of the name Jehovah. It is the name never to be uttered or pronounced, and some of them admitting the fact of the miracles performed by the Lord Jesus Christ, have asserted that he had power to do those miracles in consequence of possessing the ineffable name, the knowledge of which, as they pretend, he acquired accidentally. The Rabbi M——, in his further communications with Mr. Wolf, has explained to him this mystery of the Shem-Hamforash שם המפורש as will be seen by what follows:—

I engaged Rabbi J—— M——, to spend with me the whole night once more, to teach me the mystery of the Shem-Hamforash, with which the Jews say that our Lord performed all his miracles, and with which Rabbi J—— M—— and Rabbi M—— pretend to be able to perform miracles. Rabbi J—— M—— often boasted that he gained much money by it; for at Constantinople (and why not at Jerusalem?) he cured a madman, for which he got 1500 piastres. I declared, however, that I had no belief in it, and that I should never make use of it to perform a miracle or to gain 1500 piastres at Constantinople, but that I wished only to know the secret of it, as the Rabbies pronounce a horrible *Anathema* against those who reveal the secret of the Shem-Hamforash to any except to Rabbies. Rabbi J——

M—— would only comply with my wish in the night time; he told me, however, that I might mention it to you in England.

His wife entered my room during the evening, and said to her husband, O Rabbi, may you live, O my love, a hundred years! I am afraid, that by your spending the night with Rabbi Joseph (so I am called by the principal Jews of Jerusalem) the whole congregation of Israel, in the holy city (may it soon be established and built again) may talk about it.

Rabbi J—— M—— said to his wife, Go home, my love, and live a hundred years, and let the whole congregation of Israel talk about it; I am Rabbi J—— M——, one word of mine will surely silence the whole congregation of Israel; go home, my love, and sleep very sweetly.

His wife went home, and Rabbi J—— M—— made me acquainted with the Shem-Hamforash, the ineffable name, which is as follows. In order that you may now understand the whole secret of it, I must in the first instance mention to you that every one of the following verses contains, in the original, seventy-two letters:

“And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

“And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night.

“And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.” See Exod. xiv. 19, 20, 21.

When I write the names of the letters which compose the name Jehovah, (יהוה) and add up the numeral amount of the whole, the sum total is like the number of the letters in the three verses above-mentioned, i. e. seventy-two.

*Proof.*

The names of the letters which compose the name Jehovah, (יהוה) are  
 יוּד הִי וַיִּוּ הִי

|   |    |    |
|---|----|----|
| י | is | 10 |
| ו |    | 6  |
| ד |    | 4  |
| ה |    | 5  |
| י |    | 10 |
| ו |    | 6  |
| י |    | 10 |
| ו |    | 6  |
| ה |    | 5  |
| י |    | 10 |

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Total 72

The letters which compose the three verses contained in Exod. xiv. 19---21; are arranged in the following manner,

והו | ילי | סיט | עלם | מהש | ללה | אנא | כהת | הזי |  
 אלד | לאו | ההע | יזל | מבה | הרי | הקם | לאו | כלי |  
 לוו | פהל | נלך | יוי | מלה | תהו | נתה | האא | ירת |  
 שאה | ריי | אום | לכב | ושר | יחו | להח | כוק | מגד |  
 אני | העם | רהע | ייו | ההה | מיד | וול | ילה | סאד |  
 ערי | עשל | מיה | וזו | דני | החש | עמם | ננא | נית |  
 מבה | פוי | נמם | ייל | הרח | מצר | ומב | יהה | ענו |  
 מחי | דמב | מנק | איע | חבו | ראה | יבם | היי | מום :

|      |      |      |      |       |       |        |
|------|------|------|------|-------|-------|--------|
| ראשד | עליד | כרמל | ודלת | ראשיד | ארגמן | בשכמלך |
| אשד  | ליד  | כרמל | רלת  | אשיד  | רגמן  |        |
| שד   | יד   | רמל  | לת   | שיד   | גמן   |        |
| ד    | ד    | מל   | ת    | יד    | מן    |        |
|      |      | ל    |      | ד     | ו     |        |

If one puts together the first letter of each of the words, above-mentioned, the 19th verse of Exodus xii. will appear; and if one puts together the last letter of every one of the above-mentioned words, Exodus xiv. 21. will appear; and if one takes from the end to the beginning, the middle letter of every one of these words, Exodus xiv. 20. will appear; and this is the mystery of the Shem-Hamforash.

When Rabbi J—— M—— told me that he cured by the Shem-Hamforash a madman at Constantinople, he observed, that Rabbi Solomon Sapira could confirm the truth of the fact. I asked Rabbi Solomon Sapira whether it was true, that Rabbi J—— M—— cured a madman at Constantinople by the power of the Shem-Hamforash. Rabbi Solomon Sapira observed, that he knew that there was a madman at Constantinople who gave money to Rabbi J—— M——, but he knows not whether he was cured by him. The book, in which the Shem-Hamforash is printed, is called Sepher Rasiel, which Adam received from the angel Rasiel. On the title page of that book, the following words are contained: "This is the book, which the first man received from the angel Rasiel; and this is the gate of the Lord, the righteous obtain by it the highest degree in the house of the Lord, and become united with the glory of God. It is for the house of Israel, the beloved, for the wise, and the man of understanding, a blessing and a benediction; and, if applied, it extinguishes fire which was laid, so that it cannot break out in one's house, and it is against ghosts, and the plague, so that they cannot abide in one's habitation, and it produces the effect that in time of trouble help approaches, and one is able to explore hidden treasures of gold and silver. Printed in the house of Moses Ben Ayeshish, Amsterdam."

Rabbi J—— M——, the next morning, took the New Testament home with him to mark those passages, which correspond with parts of the Talmud.

In relating his further proceedings, Mr. Wolf writes as follows:

April 30. Mr. Fisk and myself went to the Armenian convent, and sold five Armenian Testaments in a few minutes; and Mr. Fisk afterwards sold fifteen more.

Rabbi Ruben Hasid called on me. I applied to him the arguments before mentioned, from the Talmud, and he was not able to answer.

A Mahomedan dervise, from the neighbourhood of Astrachan, read the New Testament a whole hour in the room of Mr. Fisk.

May 1. I called on Rabbi Mendel, and he observed, that the Christians may more easily be brought to the way of truth; for they think and use their understanding, which Turks never do.

May 2. Rabbi Mendel talked to me very wisely about the Cabbala and Gemarah. I gave no answer, but only said to him, that I wished to know nothing, but Jesus Christ, and him crucified.

May 3. I dined with Rabbi Mendel. He desired me to wash my hands before dinner, and to say the Talmudical prayer. I did not comply with his wish, for I said, that the prayer *contains an untruth*. The prayer is as follows: "Blessed art thou, O Lord, our God, King of the world, who hast sanctified us with thy commandments, and commanded us to wash the hands;" but I said most readily some other prayers, which they are accustomed to say. Mrs. Mendel was angry that I did not wash my hands, and recite the few words above-mentioned from the Talmud. She said in a sarcastical manner: "This prayer is very difficult and burdensome."

The conversation was about Jesus Christ during the whole dinner.

Rabbi Mendel observed, that before the apostles began to preach, the Gentiles worshipped either the elements of fire or water. The apostles, in order that the doctrine they preached might find access, accommodated themselves to their prejudices, and instituted the *washing with water*, i. e. *baptism*.

I went after this to a Jewish wedding. They gave me a seat in the midst of



them, and the son of Rabbi Mendel immediately entered into conversation with me about Jesus Christ; he told me that he heard of Mr. Lewis Way, at Wilna, last year. These were the first and the last words I spoke: Jesus is the very Christ.

Two Jews of the Spanish community met me in the street.

*Spanish Jews.* Rabbi Joseph (thus they call me), you know but little of the Talmud.

W. You may be right; but I know one thing, which you do not know. I know Jesus Christ as my Saviour, and my Messiah, and know him as the Son of God, the Creator of the whole earth, and the Lord from heaven.

*Spanish Jews.* You believe in the **ברית החדשה** (Berith Hadasha)—(New Testament)?

W. I believe.

*Spanish Jews.* Do you know the text in 2 Kings xi. 17, **את הברית ויכרת יהוידע**. This signifies, "And Jehoiadah made a covenant." And it may be likewise translated, according to rabbinical sophistry and perversion, "And Jehoiadah did cut out the covenant." These Spanish Jews alluded maliciously to the New Testament, which is called in Hebrew **ברית** (covenant); intimating that it was a covenant, which ought to be cut out and destroyed. I understood their malice, and said, You are too obstinate for me to lose time in entering into an argument with you; I tell you only, you must either believe, or you must perish.

When I went to my room, two very fine young Jews, of the Spanish community, called. I shewed them Isaiah liii. They said, that they did not understand it, and they desired me to expound the chapter to them. I expounded the chapter for more than an hour; they promised to read it over, and tell me the next day the result of their enquiry. They desired me to give them a New Testament, saying, "We swear by our head, to read it, but we beg you not to tell our rabbies of it." I gave the Testament to both.

Rabbi Mendel to-day shewed me the words of Jesus Christ, "I came

not to abolish the law;" cited in the Talmud, Treatise of Sabbath, chapter xvi. page 116.

Brother Fisk, King, and myself, last Thursday evening, took the Holy Supper together, in the commemoration of our Lord Jesus Christ. We assembled in the room of brother King, in the Greek convent of Mar-Michael, on mount Calvary. It was the day before the Armenians and Greeks celebrated their Easter. It was a holy season, and a holy communion indeed. We remembered, in our prayers, all our friends in England and America.

May 4. To-day an accident happened to us, which affords a proof of the vile character of the Mussulmen. On our way through the desert from Egypt to Jerusalem, a dervise from the neighbourhood of Astrachan was in our company; as he understood Persian, I often talked with him in this language; he seemed friendly towards us; and we gave him coffee, bread and water, and he often called upon us in our tent. As he was in the possession of a Persian manuscript, which contained in verse the description of Mecca and Medina, I bought it from him for three dollars; he delivered me the manuscript, and I gave him the three dollars.

On our arrival at Jerusalem, he often called on us again, and we gave him wine, and shewed him every kindness.

The day before yesterday, he desired us to lend him the manuscript for two hours only, in order that he might take a copy of it, and as we were fearful of his not bringing it back, we declined letting him have it. To-day he came again, in company with another dervise, and requested us to lend him the manuscript, saying, his companion should remain with us as a pledge; but we did not give him the manuscript. He then went to the *Malikama* (court of justice), and told the *cadi* that we had borrowed from him a Persian manuscript, when in the desert, and that we would not give it back to him. The *cadi* summoned us to appear before him: we did not go, but sent word that we had bought the manuscript from the dervise for three dollars, and if he would pay us back

the three dollars we would give him his manuscript again. The dervise said to the cadi that we had given him the three dollars as a present, and not as a payment for the manuscript. The cadi summoned us a second time; and in consequence, we went with our firman to the governor, who received us with the greatest appearance of politeness. His excellency immediately perceived the vileness of the dervise, and sent one of his principal officers to the cadi, telling him that Englishmen could not be summoned before the Mah Kama; and he further ordered, that a good bastinado should be given to the dervise, but we interceded for him, and requested the governor to pardon him, and only to tell him to be more just in future.

[*To be continued.*]

Since the above went to press, letters have been received from Mr. Wolf. The first dated Beyrout, 17th October, and the others Aleppo, 25th December, 1823.—In the first he announces that he was to set out for Damascus, on the following day, alone; but intended to go afterwards to Jerusalem with Mr. Fisk. In the others he says that his Journals for Damascus and Aleppo were forwarded by way of Alexandria and Malta; and that he was about to proceed to Mesopotamia and Persia with the first caravan, intending to pass through Nineveh, Bagdad, and the desert of Hit.

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LETTER FROM DR. NAUDI.

HAVING just received via Malta some later intelligence from Palestine, we hasten to communicate it to our readers. On the 30th December, Dr. Naudi writes:—

I send you a few extracts from a long letter, just received from our brother the Rev. W. B. Lewis, dated

Beyrout. On the 1st of November last he writes:

“Since my arrival in this quarter of the world my time has passed on with many anxieties of mind; but, I have endeavoured to occupy myself for the most part in the quiet study of the language, and in feeling a footing amongst the people. I was upwards of two months in Saide, and since Mr. Way’s departure for Europe I have chiefly resided at Antoura. I am now about to proceed to Damascus, and to labour a little amongst the Jews; Mr. Wolf is already arrived there. We thence, perhaps, shall advance towards Jerusalem, and take the road by Tiberias and Saphet, &c. If we are at Jerusalem about next May, it is likely we shall again meet Mr. Jowett with Mr. Fisk. They left this place on Tuesday last, purposing to go by Sidon, Tyre, Acre, &c. Mr. King stays in Beyrout for the present.

“We were all together for a time at Antoura, and there conferred on many matters connected with the general cause which we have all, I trust, at heart. We were enabled from time to time to visit several of the convents on the mountains, and for the most part presented in the first instance a Bible with a Genesis, and a New Testament to the superior as a gift to himself, or for the use of the convent, giving notice that more might be purchased at reduced prices. Psalters were most in demand. The monks of the Armenian convent were the most intelligent and satisfactory of any we met with; one of them, who came and purchased a good number of Armenian Bibles and Testaments was more particularly so.

“November 1. I find I have but little time to tell you of the sad news which has arrived from Damascus about the Jews. Suffice it to say, the man who held in that Pachalic the high office of prime minister, as well as the high-priest, and upwards of twenty of the principal Jews (some say double the number) have been thrown into prison, and it is required of them, by order of the grand sultan, to pay the enormous sum of 40,000

burses or to die. An apostate is made prime minister.

“ Mr. Wolf wrote to me this day week upon his arrival at Damascus as follows: ‘The Turks began to shout when this news arrived there, and they said, smiling, Grace to the Lord; a curse over Raphael Farkhi, their Hakam; a curse over all the Jews, their fathers, mothers, grandfathers and grandmothers, their children and their children’s children.’ He writes further, ‘I went this afternoon into the Jewish street, I thought at least to find the nephew of the high-priest Rabbi Abulafia, but even he was put in prison. It was an awful sight, to see weeping women, crying children, old men trembling and praying, in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads, but still it was greatly and visibly manifested. They told me the number of respectable Jews put in prison amounted to twenty-four. I shall go to-morrow (Deo Volente) into the Jewish street and distribute the word of God, and write upon the title page the words of the prophet, ‘Comfort ye, comfort ye my people.’ The consternation excited among the Jews of Damascus will spread over all the Jews in Palestine, for Farkhi was their strong hold and their protector. When a Jew at Jerusalem was oppressed by a Turk he applied to Farkhi, who procured for him immediate satisfaction.’

“ Poor Wolf entering Damascus was obliged to get off his ass, and to run after it on foot, whilst the conductor, who shewed him the way to the convent, rode. The man was a Mussulman, and it should seem the fanatics of Damascus are now much incensed against both Christians and Jews. The great body of pilgrims is just returned from Mecca with the Pasha at their head. I suppose I shall likewise be obliged to dismount at the gate of Damascus. What an indignity it will be, not to the Christian merely, but to the Englishman; almost too much, you will say, for the old man to put

up with. However, I hope as a Christian, to feel content in whatever state I am placed, and to esteem the reproach of Christ greater riches than all the treasures in Damascus or Egypt. I long, indeed, to join my friend Wolf, and not only to bear witness to the name and power of Christ in that wicked city, but also with him to face any danger he may be exposed to. We go in the strength of the Lord, in the strength of the God of Israel. But it is most distressing to see the children of Israel suffering, and they themselves ignorant of a Saviour, and of one who is mighty to save. They suffer at the same time from both the beast and false prophet. O that they might return to seek the Lord their God and David, the true David, their king, whom their forefathers crucified, saying, His blood be upon us and our children. If these be the latter days, the predicted days when the children of Israel are to begin to fear the Lord and his goodness, let the Christian world go on in humble confidence, and give the Lord no rest until he pours out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, until they shall look upon Him whom they have pierced, and mourn for him as one mourns for his only son.”

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POLAND.

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EXTRACTS OF A LETTER FROM THE  
REV. A. M'CAUL.

FURTHER intelligence from this station has been received to the 29th January, under which date the Rev. A. M'Cauley thus writes from Warsaw:

Our affairs here go on quietly, but surely. There are several teachers who have now been long convinced: some of them are truly spiritual men, but external circumstances prevent a public confession. On Sunday last the objects of our mission were set before the public in a most solemn and respectable manner. The venerable



Lutheran Consistory had promised to ordain Messrs. Wendt and Hoff last Sunday; the 25th was the day appointed: no day could be more agreeable, as it was the feast of Paul's conversion, and the anniversary of the institution of the seminary. The ordination took place in the Lutheran church, before a congregation of above two thousand persons. Hoff preached from the text, 'Thy kingdom come,' which furnished an opportunity of explaining several prophecies relative to the conversion of the Jews. After the sermon, the Rev. Mr. Lauber, Consistralth, addressed the two candidates in a most impressive manner. The Rev. Mr. Filzner then read what were the duties of an evangelical minister, from the epistle to Timothy; after this, the Rev. Mr. Dock set before them the peculiar duties of a Christian missionary. Mr. Lauber concluded with an address, in which he went through the history of missions in general, and of our mission in particular. The consistory had invited me *pro forma*; I went therefore in my canonicals, and sat with the members of the consistory. This I mention to shew you with what respect, not the individuals, but the mission is now viewed. The impression on the congregation was very great, and on Monday an account of the whole transaction appeared in the Warsaw papers for the public at large. What has pleased me exceedingly in this matter is, that my brethren were ordained as missionaries of our society, and not merely as Lutheran ministers. When I see daily what advantages my own ordination obtains for the society, and still more, the circumstance of my being considered as pastor of the English church established here, I cannot but rejoice in transmitting you this account. You have now in Poland four regularly ordained missionaries, and what is still better, I have a positive promise of ordination for all that may yet come; this I have from Mr. Diehl, general senior, or bishop of the reformed church, so that the episcopal ordination of the Germans is now, by the blessing of God, secured. You will be good enough to urge on the com-

mittee the necessity of sending to our help the four Germans who are in the seminary. Without them we cannot arrange the stations; to arrange fully we shall require even two more missionaries for the kingdom of Poland: we think that five stations would be sufficient, these should be in the departments of Warsaw, Plock, Haliz, Cracow and Lublin; for each, two missionaries would be required. It is very desirable that these should be occupied as soon as possible, or otherwise the seed already sown is likely to die. Of course, one of the first steps towards sending them to Poland would be to write to Petersburg to procure the emperor's permission and protection.

### GIBRALTAR.

EXTRACTS OF LETTERS FROM REV.  
C. NEAT, AND DR. CLARKE.

WE have received very copious journals from the Rev. Charles Neat and Dr. Clarke, at Gibraltar, which are encouraging. The following is an extract from that of Dr. Clarke.

*Afternoon, Nov. 15, 1823.* Mr. Neat and I went to the synagogue, near the green-market. It presented a more decorous appearance than that we had before visited. The Jews were more attentive in their devotion, praying, however, with covered heads, but not so engaged as to fail in accommodating us with seats and prayer books. The service consisted of portions chaunted from Isaiah, the Psalms, Genesis, and formulaary prayers, composed of various extracts from the Old Testament, as also a prayer for our gracious sovereign and the members of the royal family. The British crown I also observed in both the synagogues to surmount the ark of the covenant. At the close of the service, Mr. N. entered into conversation with a Jew, who had lent him a prayer book, and who gave us afterwards to understand that he was an inferior officer in the synagogue. It commenced by Mr. N. observing how deficient, in many particulars, was the



service of the synagogue in its present form, compared with what it was formerly. Mr. N. then read from Hosea iii. 4, 5, and referred to what it would be at the restoration of the Jews upon the coming of the Messiah, to which the Jew assented. Being asked how long he thought it would be until the coming of the Messiah, he answered, about eighteen years, and that even at that moment the Messiah was in the world, but unknown, as he had not yet revealed himself. His office, he said, would be to form a government for the Jewish people; their lives and fortunes being hitherto unprotected among the various potentates of the earth, who ruled them at their will. That they had been in captivity 4 or 5000 years, since the days of Moses. This he said at random, seeming little acquainted with chronology, or the subsequent history of his nation under David and Solomon, which we brought to his recollection. The sacrifice now offered up in place of the pascal lamb, was, he said, a cock; but he could not tell why, except that it had been so ordered by the rabbies. He denied that the blood of the cock could take away sin, but said he looked for pardon from the mercy of God, if his heart was penitent; but if after having sought pardon of God, he again were to commit the sin for which he had sought pardon, God would revoke the pardon and punish him double. Mr. N. then shewed that a sacrifice for the sins of others was declared in Isaiah liii. and asked if the person so to suffer was not the Messiah? To this he assented, but denied that Jesus Christ was that person, as no *man* could be God, or do the works of God. Mr. N. quoted from the Psalms, "By the Word of the Lord were the heavens created;" and observed, that St. John used the same expression at the beginning of his Gospel. He instanced his power of working miracles, as a proof of his character as "the Word of God." Upon this the Jew began a long story about Jesus Christ having stolen the name of God from the Holy of Holies, and put it into a wound in his thigh, and how he threatened to kill his mother, the Virgin Mary, unless she would tell

him who his father was. We urged that all such reports were mere fables, and referred him to the history of Jesus Christ, in our New Testament. To which he said, that every one who differed from another, thought all that was at his own side true, and that upon his adversary's false. In answer to our enquiry about the reign of Christ, he said it would be in the Sabbatic Millennium, that six thousand years were nearly expired, that the coming Millennium would be ushered in by the blowing of trumpets and horns, as at the Jubilee, that the living Jews would be restored to their land, and those deceased would be restored to life, but still he spoke of the reign of Messiah as a temporal concern. We gave but little weight to what he advanced, in consequence of his extreme ignorance; such as saying, that David was son of Solomon, (which he repeated, until Mr. N. reminded him that David was son of Jesse,) and that the Gentiles were the children of Esau. His behaviour, however, was kind, open, and courteous; we shook hands at parting, whilst he said he hoped he had not offended us. We assured him, and it was from our hearts, that this was very far indeed from being the case. Would to God that all enquiries after truth, in the name of the God of truth, who is also in Christ Jesus the God of love, had a termination equally amicable.

Under date Nov. 16, Rev. C. Neat writes:

Nov. 16. This evening two Jews called upon us. The one is a young man of rather engaging manners; the other an elderly person, a native of London. One of them said he did not expect to meet with persons from London here, in pursuit of the object we have in view. This led one to observe, that we were all pilgrims in this world, and that it behoved us to set our hearts upon that city, which hath foundations, whose Maker and Builder is God. We then came to the point, and the following is the substance of what passed.

1st Jew. We hope to arrive at that land, and then we shall be happy.

N. We believe God will restore

your nation to the Holy Land, and give you greater blessings than you ever had before. But it is through Messiah that you must expect to be restored and blessed.

*1st Jew.* When Messiah comes it will be well with us.

*N.* Messiah is already come; and you ought to believe in him. But he will appear again in glory, and then the prophecies will be fulfilled. When do you suppose Messiah will come?

*1st Jew.* Daniel said it is secret. He has not appeared, and it is secret.

*N.* You mean Dan. xii. 9, "And he said, Go thy way Daniel, for the words are closed up and sealed till the time of the end."

*1st Jew.* Yes.

*N.* This does not relate to the first coming of Messiah, but to the 1260 days or years, at the end of which Popery, Mahomedanism, and your present opposition to Christianity will cease, and all will believe in Jesus of Nazareth.

*1st Jew.* No. Daniel said, seventy years after his time the powers against Judah should be removed. That is long ago, and had nothing to do with the Messiah.

*N.* Daniel declares that after 70 weeks the transgression should be finished. The 1st Jew here interrupted me by asking if I had read David Levi's answer to Priestley?

*N.* No, but Priestley himself, though called a Christian, knew very little of true Christianity, and I should not much regard what he said.

*1st Jew.* How wrong you apply what Isaiah says about the virgin. **עלמה** does not mean virgin, but a girl.

*N.* You will agree to the opinion of Buxtorf upon the meaning of the word. Here is Buxtorf's Lexicon, and he writes under **עלמה** Adolescentula, Puella, Virgo. Our translation is right, and you cannot make any other meaning out of the words. They are, "A virgin shall conceive."

*1st Jew.* Have you ever seen David Levi's Lexicon. It is a nice book.

*N.* That may be, but Isaiah says,

"A virgin shall conceive." That virgin was Mary, the mother of Jesus Christ.

*Both Jews.* Mary was not a virgin; Joseph was the father of Jesus.

*N.* No such thing. Hear what our New Testament teaches. I then read Matt. i. 18.

*1st Jew.* Jesus was the son of Joseph.

*N.* He was the son of Mary, and he was born in a miraculous manner, as Isaiah foretold, when he prophesied, "A virgin shall conceive." And the reason is, that when Adam ate the forbidden fruit, he became a sinner, and entailed sin upon all his children. Hence David said, "Behold I was born in sin, and shapen in iniquity."

*1st Jew.* Yes, that is true.

*N.* God cannot admit sinners into heaven, for he has declared, "The wicked shall be turned into hell, and all the people that forget God." If Messiah was to save us by his atonement, it was necessary that he should be born in a supernatural manner, so as not to have the sinfulness of Adam entailed upon him. Therefore it is, that he was promised to Adam as *the seed of the woman*. Man had nothing to do with his birth. He was born in a miraculous way. And Isaiah explains the first promise in the passage you have mentioned, and St. Matthew in chap. i. 18, records the accomplishment of what Moses and Isaiah wrote upon the subject.

*1st Jew.* God appointed Adam to be the father of all men, and he would not suffer it to be otherwise. All the white in a man comes from his father, and all the red from his mother; and the mind and understanding God gives.

*N.* You find nothing about this in the word of God. Your Talmud may teach this, but as the Talmud did not come from God, it may be wrong, and we ought not to depend upon it.

*2d Jew.* I do not know how to talk much upon these things. Excuse me saying more. I have not much attended to them.

*N.* They are most important; and you, and I, and every one ought to

use the reason God has given, to search his word, and to pray for his grace, that we may become wise unto salvation. You suppose, and rightly, that the Old Testament is the word of God. We believe that the New Testament also was written by the apostles, whom God inspired. The whole is a revelation from heaven, and we shall be without excuse, if we give it no attention.

*1st Jew.* The apostles were very vain to write of themselves. Our prophets say, "Thus saith the Lord," but your writers don't speak from God, but from themselves. There is more richness in our writings.

*N.* The writers of the New Testament were inspired, and they often deliver their message as the word of God. St. Paul says, he was called of God to be an apostle, and that he spoke by revelation from heaven. The evangelists record the life and actions of Jesus Christ. Dr. C. observed, that the Spirit was poured out on the day of Pentecost, and enabled the disciples to speak different languages, and to write the will of God. We then returned to the Advent of Messiah.

*1st Jew.* Jesus was an impostor, because he did work on the Sabbath-day.

*N.* He did none, but works of mercy, on the Sabbath. You mean what is recorded in our books. Jesus was in a synagogue on the Sabbath, and a man was there who had a withered hand, Jesus said, "Stretch forth thy hand;" the man did so, and was cured. Now I ask, was this doing work that ought not to be done on the Sabbath? If you or any other Jew had an ox or an ass that should fall into a pit on the Sabbath, would you let him stay there till the next day?

*1st Jew.* No.

*N.* You would do right in putting the animal out, for that would be an act of mercy to the animal. And was it not right for Christ to save a man from a bodily infirmity on the Sabbath? To this they made no reply. I proceeded. We believe that Messiah is come, because of the present dispersion of your nation. Your being here in Gibraltar is a proof that Messiah has come.

Your fathers rejected him, and therefore God has punished you unto this day. I then went to get some tracts, and Dr. Clarke urged the same truth from Gen. xlix. 10.

*1st Jew.* The sceptre means a rod.

*2d Jew.* Yes, and a rod for punishment.

*Dr. C.* If you take it in that sense, the prophecy must be false; for the rod of punishment must surely have departed from Judah in the glories of the reign of David and of Solomon. The connection between the clauses of the verse will also prove the reading of "sceptre." On my return with the tracts;

*1st Jew.* I can settle the point. At the resurrection, Messiah will show which is right, and if we follow what our fathers teach, God will not punish for our being wrong.

*Dr. C.* You think idolaters are guilty of a great sin.

*2d Jew.* Yes.

*Dr. C.* But their fathers have taught them to worship idols, and, according to your opinion, they will not be punished for it. They were silent. We said, that there was but one way to heaven, and that way was through Messiah; that every individual was bound to follow the word of God; to use his reason in judging what was according to that word; and to pray, as Solomon did, for divine instruction. They assented to this. We offered them tracts, which they readily accepted. The *1st Jew* left Dr. Priestley's Letter to the Jews with me; and both expressed a wish to see us again, saying, the conversation was good.

*Nov. 18.* We called upon \* \* \*. I returned Dr. Priestley's Letter to the Jews, which he had lent me. He said, that he had read the tract we gave him on Sunday, and that David Levi, in his reply to Dr. Priestley, had also answered the tract; that the seventy years of Daniel ended long before Jesus appeared, and could not relate to him; and that we had no proof of Jesus being the Messiah. Upon one prophecy of Daniel, he seemed very confused, and indeed his ideas generally were borrowed and indistinct.



Dr. C. told him that there was every necessary evidence to prove Jesus to be Messiah, for that he did the miracles, which Messiah was to do, that he came at the time appointed, and that the punishment, which Moses denounced upon the Jews, if they should not obey the Prophet, having been so long inflicted upon his nation, was likewise an evident sign that Messiah had appeared. Indeed that the miracles, which Christ performed, were so convincing to the Jews, who then lived, that many of them said, "Is not this that Prophet that should come into the world," alluding to the words of Moses. \* \* \* said, if Christ were the Messiah, how was it that peace did not exist among Christians. In Messiah's time peace was to prevail, but Christ had not wrought peace, and he was not Messiah.

N. The blessings which Messiah would bestow were principally those which related to the soul, and to our happiness in eternity. Christ has conferred, and does still confer these upon all true Christians, who can say truly, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." The time is coming when universal peace will prevail upon earth, and we are waiting for the conversion of your nation, as that, which will materially conduce to this blessed state of things. \* \* \* still objected, on the ground of the hatred and selfishness common among Christians, while the Jews lived in peace together, and in their writings were wholly disinterested. To these remarks, Dr. C. answered, that a man who did not keep the law of circumcision, was not a Jew, although he might wish to be accounted one; and that in like manner he, who will not exercise charity and follow the precepts of Christ, is no Christian, although he would call himself by that name. \* \* \* then talked much upon the Talmudical notion of the pre-existence of souls, saying, that the spirit, during the time before the body is born, is told what it ought to do, and that if obedient, it enters into a happy state of life here, but if not, its situation upon earth is in affliction and poverty. He called

this life our transit, and advanced notions, similar to the Platonic Metempsychosis. I interrupted his harangue by begging him to look at Isa. lxi. 1. He read the text in Hebrew and Spanish. I asked, what do you think is the meaning of the place?

*Jew.* It means the dispersion of the Jews.

N. But tell me, who is the *person* that says by the mouth of Isaiah, "The Spirit of the Lord God is upon me, because he hath anointed me?"

*Jew.* It is Isaiah.

N. That cannot be, for the same person says, "He sent me to proclaim liberty to the *captives*." But the Jews were not in captivity when Isaiah lived; it could not therefore be Isaiah. The person was Messiah, the Anointed of the Lord. Look at Psalm xlv. 6, 7. \* \* \* read the Psalm in Hebrew and Spanish; and appeared at a loss to know its meaning.

N. The Psalmist declares, "Thy throne, O God, is for ever and ever," and speaking to the same person, even to God, he adds, "God, thy God, hath anointed thee with the oil of gladness." This Divine Messiah is the person that Isaiah had in view in the place we have read. And *that* Messiah was Jesus of Nazareth.

*Jew.* It was David's throne.

N. It is not David in the text, but

**אלהים**, God, and David's throne was not for ever and ever. To this, \* \* \* could not reply, but reading the Rabbinical annotations in the Spanish language, he said, "They must be right," and that "Sin was the cause of blindness to the light of the truth." We told him, that we wanted no commentators or Talmud, to teach the meaning of God's word. To that alone should we look, and if we read it, desiring to know the truth, and praying for Divine teaching, our minds would not be long in ignorance. To this he assented, and with much civility pressed us to take refreshment. We declined his offer, and taking David Levi's answer to Priestley, which he lent us, we departed, earnestly praying, that the Lord would impress upon the mind of this young Jew what



had been said, free him from the shackles of Rabbinical superstition and error, and lead him to the knowledge of Jesus, whom to know is life eternal.

(*To be continued.*)

#### HOLLAND.

##### EXTRACT OF A LETTER FROM THE REV. A. S. THELWALL.

UNDER the date of Feb. 3, the Rev. A. S. Thelwall communicates the following interesting information respecting the institution of Count Von der Recke, at Dusselthal; and we submit it to our readers in the hope that some friends may be raised up in support of his good designs:

"This morning I received from Mr. —, (through whom I sent the\* £200 to Count Von der Recke) a letter from the Count for perusal, whence it appeared that the donation had just arrived in such time as would lead him very particularly to acknowledge the divine providence therein. He had written a long letter to Mr. —, giving him a particular account of the urgent necessities of his institution, of the number of Jews who applied for admission, (even three or four whole families at once, besides those already received) and pressing him to use every means to awaken the friends of the cause to immediate and more liberal contributions; and he adds, in a postscript, that just as he was sending this letter to the post he received one for Mr. —, authorizing him to draw for the £200. One may easily conceive how reviving the arrival of such intelligence at such a moment would be.

"The Count mentions that many Jewish children had been received since the time when Mr. — visited Dusselthal, whence (upon comparing facts and dates) it appears that many

\* This donation was made by a highly valued friend to the cause of Israel, whose name we are not authorized to mention. The rules of the London Society not allowing the committee to make such an application of its funds.

must have been received since I was there. He mentions that nine young Jews were learning different trades, and that day (Jan. 28th) he was to receive a Jewess with four children from Frankfort, and a brother of our missionary Wolf, with his family. More families from far and near desired to be received for the sake of Christian instruction, but he had not sufficient room in his institution for them. And he adds that his heart bleeds, that he is obliged to let slip so many precious opportunities of promoting the spiritual welfare of Israel for want of means; yet this he is at present compelled to do, as he cannot receive more families till he has means of building houses for them.

"The Count also mentions in this letter that those who had at first differed from him upon his fundamental principle of setting all the Jews to learn trades, had now acknowledged this plan to be the best, and united with him in promoting it. And that provision was now made for the permanency of the institution in case he should be removed from this world. So that every thing appears now to be going on well, and I hope and trust that our friends in all parts of Great Britain will remember this so needful and important asylum for such of the children of Israel as are cast naked into the world for the Lord's sake, both in their liberal contributions and their earnest prayers."

#### PRUSSIA.

##### LETTER FROM MR. ELSNER.

*Berlin, Oct. 11, 1823.*

Dearly beloved Friend,

SINCE the institution of our society, which, as you know, had been the object of my earnest wishes, I have nearly relinquished all correspondence with you, as, on account of my other engagements, I resigned my office of secretary. Yet a great deal of work has devolved upon me, especially by the application of such Jewish individuals, as, in consequence of the established rules of our society, must be refused temporal support; and this is the case with the great majority.

There are always a few also, who from pure motives wish to become Christians, nay, who have been received into the Christian church; and who, in order to support themselves have learned a trade, but still need some assistance if they are not to be left in a state of destitution. I have already presented the president of our society with a plan, shewing in what way such individuals may best be provided for; and I have also transmitted to his excellency an extract from it. But as the concurrence of government will be required for the execution, an early result is not to be expected. The two Berdichef Israelites will, with God's help, be supported until their return, without any personal inconvenience; but another young Jew from Russia, who has been\* baptized by the Rev. Mr. Schultz, and is now learning the bookbinding trade, must be provided with clothing, &c. during his apprenticeship. A Jewish female from Kemper also is taught to read, and attends the instruction of the Rev. Mr. Schultz. A family have also applied for baptism, after which, they intend going to England, where they have relations. Another Jew, of the name of Levi, born at Wandsbeck, near Hamburg, called upon me as he passed through Berlin; he wished to study divinity, or to become a missionary; but I have dissuaded him from the plan, and advised him to continue in his former engagement as a teacher of languages, at Posen. Thither he has returned, after having received a little money for travelling expences; sincere as this young man appeared to be, yet I could not help feeling concerned, when I understood that the Rev. Mr. ———, minister of ——— at ———, had baptized him without any previous instruction.

Without desiring any pledge from you, I have to submit the following to your consideration:—

"In case that Mr. Elsner the merchant should be entrusted with grants of money for the support of sincere but needy Israelites, we, the undersigned declare our willingness to co-operate for their conscientious administration, and to see that the distribu-

tion take place only after due and united deliberation.

SCHULTZ, D. NICOLAI, DILWITZ.  
*Berlin, Oct. 15, 1823."*

While I was writing this letter I was interrupted by the father of S—— M——, who called on me to take leave. He is not now dissatisfied at his son and young ——— being Christians, because to his great astonishment he has found that they now love him, if possible, still more than formerly, and because he has met with so much kindness among their numerous Christian friends. This spirit of love has made a favourable impression on his mind, in regard to the Protestant religion, because in his native country the Catholics entertain, and frequently express an almost irreconcilable hostility to the Jews. He is well versed in the Old Testament, but Rabbinical sophistries will not allow him to understand the prophecies referring to the Messiah, as speaking of him in whom they have been fulfilled. Yet during the last period of his stay here he has lent a more willing ear to the voice of truth. His parting wish was this, "May God lead you into all truth," to which I said, "Yea and Amen."

S. ELSNER.

*Rev. P. Treschow.*

#### LETTER FROM DR. SCHEIBEL.

THE following letter from Professor Scheibel, of the university of Breslau, has been received by the Foreign Secretary, dated 9th October last:

Reverend Sir,

Your kind letter of the 10th of Nov. 1820, is now before me; but, as during the period of three years, since the date of it, I could not communicate to you any thing interesting with regard to the promoting of Christianity among the Jews in this place; I beg you will on that account excuse my long silence. Our friend Mr. Nitschke has since that time entered into eternity, but the Lord appears to have been well pleased with the work begun by that faithful instrument among the people of Israel here and in Silesia. In April last it was brought into re-

newed consideration by Messrs. M<sup>c</sup>Caul and Becker, on their passing through Breslau, and an association has now been formed, on principles similar to the Berlin society, for this object. The sanctioning of it from Berlin having been delayed by some unforeseen difficulties until February last, our society has only now been first regularly organized. The statutes, and the names of the members of the committee will be transmitted to you. Meanwhile, we have had the pleasure of seeing the kind promise realized, which you made in your letter above-mentioned, that you would provide us with Bibles and New Testaments as soon as you should be informed of our renewed activity. The late Mr. Nitschke in the year 1819 put me into the possession of some Hebrew Bibles and tracts; and after his death I received from his heirs, through Mr. Von Forestier, his whole stock of Hebrew New Testaments, Prophets and tracts. But during these three years, though rendered cautious, by some lamentable instances of books being destroyed by Jews, my stock has been so far reduced, that we are very thankful for the three chests received from your society, one by the way of Altona, Lunebourg and Leipzig, the other by the way of Berlin, containing an ample supply of the scriptures and tracts. We are now, probably, provided for a long period; for although here, also, the day is gradually dawning upon Israel, yet, as I hinted before, we must be very cautious. May the Lord bless the stock in hand.

Have you seen a copy of the specimen of the improved translation of the New Testament into Hebrew, by our very learned Mr. \*\*, of which, in July, I transmitted forty copies to Dr. Steinkopff? The faithfulness of Mr. \*\*'s translation may be warranted, as he takes the most cordial interest in Christianity, though outward connections prevent him from making a public profession.

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EXTRACTS OF LETTERS FROM
MR. SMITH.

THE following extract of a letter recently received from Mr.

Smith, (dated Breslau, Dec. 2, 1823) confirms the fact which presses upon us from so many quarters, that there exists throughout the Jewish nation an universal expectation of some important national change, speedily to take place amongst them:

“Since my last letter I have been in Liegnetz, where I expected to have found a great many Jews, but there are very few residing there. Those with whom I came in contact, think as the Jews now do in most places—that things must be otherwise with them ere long, though they seem to have no clear ideas how this is to be effected. I distributed some tracts among them, and one copy of Boguc's book on the divinity of the doctrines of the New Testament, which were well received. In Breslau many are receiving Christian instruction, and there are, almost daily, new applicants; the great difficulty is to provide for their support during their course of instruction, which in this country lasts about five months.

“About a fortnight ago, some enlightened Jews, in union with Christians, sent a messenger to me from a town about thirty miles from hence, with a written plan for the improvement of the education of the Jewish youth, which they wish to bring before government. On this subject I hope to have some important information to lay before the committee on my return to England, from the most authentic sources. A young Jew called upon me to-day who expressed a wish to be baptized; he is a native of Poland, says he has been a Rabbi; I saw him but for a short time, he appears to mean it uprightly.”

The following communication, which is important as regarding the state of Jewish opinions in the present day, has also been received from him, under the date of Dresden, Jan. 19, to which city he had returned after his late journey.

A young Israelite whom I first met at an inn in Poland is now here pre-

paring for baptism. He at that time told me he was on his way to Frankfurt, where he intended to be baptized, and requested me to give him information and advice on certain points. Among other things he said that he had been educated in a Christian school, which he has since told me was one of the Latin free schools in Breslau, that from that time he had felt dissatisfied with Judaism, (which is generally the case) and much wished to be received into the Christian church. He confessed that he was not quite satisfied as to the principles of the same, at which, I stated to him my surprise, that he should wish to embrace a faith, of the truth of which he was not fully convinced, and the danger of so doing. He replied, that he should have sufficient opportunity for this during the time that he should be preparing for baptism. I conversed with him at intervals for about two hours, being frequently interrupted by the coming in of other Jews, when at length his coachman informed him that the carriage was ready, and I saw him no more till after I arrived here. As I was one day going out of the house where I lodge, he was passing the door; I spoke to him, but being in a hurry, little conversation passed between us. We had no sooner parted than I felt sorry that I did not say more to him, for from his appearance, and the very low tone of voice in which he spoke, I concluded that he must be unhappy. I immediately went to a person who, I thought, could find him out, and invited him to come to my lodging; he came soon after my return. On the first visit I did not press him to communicate to me the state of his mind, but invited him to come again and again, until I found that I had gained his confidence. As yet he had received no instruction in Christianity, nor had he been able to make up his mind to do so. One day, perceiving that his mind was dreadfully agitated, I entreated him to tell me the cause, and he assured me repeatedly that he was well, and that nothing was the matter. I gave him every encouragement, and he at last gave vent to the feelings of his heart by the most violent weeping. After

he had a little composed himself, I again entreated him to tell me the cause, but he said he could not, that I had already shewn him too many kindnesses for him to trouble me in this instance, he was not to be relieved. However, before he left me he promised to tell me another time, and accordingly soon after, I received a letter from him stating that his father, who had hitherto supplied him with every thing he wanted; suspecting his intention of going over to the Christian church, had withdrawn from him both his paternal affection and support, that he had written letter after letter stating his distress, but could get no answer, had parted with every thing he could spare, his landlord insisted upon payment, and he had nothing left, "What shall I do?" As from the whole of his deportment, I had as little reason to doubt the truth of his statement, as the sincerity of his motives in general, I sent for him, and assured him that I would do every thing in my power to keep him out of his difficulties, in which I very soon succeeded. This was probably the first pecuniary embarrassment he ever was in; but unless I can make a subscription for him among the friends in the town, it must soon be the case again, for yet there are about four months before he can be baptized; as you already know, that candidates for baptism, from the Jewish church, must in this country, go through a course of instruction, which requires about five or six months.

As this is by no means a solitary instance, I wish to recommend to the serious consideration of the Committee, whether it would not be advisable to adopt some measure for the relief of such cases. A separate fund for the support of candidates for baptism from the Jewish church, during the time that they are preparing for it, does exist here; but it is a very inconsiderable one. I myself have seen and conversed with many hundreds of the Jewish youth in Christian schools and at the Universities, who would gladly join the Christian church, if they had any means of support during their probation; but no sooner is their intention known to their relatives, friends, or

guardians, than their maintenance from this source is entirely cut off. For a youth, as in the case above, to rend himself from the bosom of his family and the society of all his friends, among whom he enjoyed every temporal blessing, to cast himself upon the mercy of strangers of another faith, is surely no trifling sacrifice.

To this class of the Jewish community we must look for first fruits of the promised harvest. Shall we then neglect them, and thus crush the fruit in the bud, or leave them to struggle between conviction and interest until the conflict ends in infidelity or despair?

On the subject of Jewish education, I shall transmit to you, from time to time, some letters which I have received from a physician, whom I have once before mentioned, formerly of that communion; they will be continued. I thought of keeping them till I came to England, but I now think it will be better to send them, that they may appear in the *Expositor*. The Jews, with whom I have lately spoken, have expressed great pleasure in the anticipation of the Bible, which I trust you are now preparing for them.

When I consider the favourable change which, within these few years, has taken place among Christians towards the Jews—the favourable change which has evidently been produced in the hearts of many thousands of the latter, particularly the rising generation—their learned calling aloud upon their brethren in their public writings, for a reform in their temple service—I cannot but regard the present period as a very important crisis in the Jewish church. One instance of the latter, I beg leave to cite from a learned, aged, and very respectable Israelite in Berlin:

“The prayers and hymns of the Jews abound with petitions for the restoration of the temple, the priests, and the sacrifices. There is no solemn transaction—no prayer—no blessing at table—no marriage blessing—no funeral, in which this expectation is not mentioned, and the Godhead, for the fulfilment of the same, most fervently supplicated.”

Thus far the author quotes from

another writer, and then answers as follows:

“This accusation is fully established in truth; but on this very account, as the wish and the probability of a return to Jerusalem has entirely disappeared from the minds of European Jews, and exist only in the forms of prayer, the transformation of the temple service is so much the more indispensable, and one of the most weighty points of reform. The abolition of the prayers, &c. in the synagogue, is no longer to be deferred. Two incontrovertible reasons, equally imperative, require this change. 1st, Because neither devotion, nor edification, fervour of soul, nor improvement of the heart can be expected, if the worshipper does not understand the language in which he converses with the eternal Being. The singing and prayers, by the disgusting manner in which they are performed, become even to the philologist a mere senseless bawling, and parade of words, because the ideas contained in the subject are seldom known to the speaker himself; so that at last the whole degenerates into self-righteousness; and how much more is this the case with the ignorant? Without any fear of contradiction, it may be asserted that of those who attend the synagogues of the present day, not to say any thing of the whole female sex, who can scarcely read, and the uneducated youth, among many hundreds, scarcely two understand the Hebrew and Chaldee languages, in which the prayers are performed. Secondly, because as we have already shewn, the contents of these prayers correspond neither with our situation, constitution, nor wishes, but stand rather in a glaring contradiction. One might almost say that ignorance of language affords an advantage. These forms of prayer, which must have been composed during the time that the ancient synagogues existed, breathe a longing desire for the restoration of the temple at Jerusalem, sacrifices, &c. perfectly congenial to the prevailing spirit of those times. If now not the least desire exists in the heart of the Jew of the present day to return to Palestine, it is fortunate for him in

this respect that he is so ignorant of the language. He offers up, truly, an idle, unprofitable prayer, but not a false, hypocritical one, contradicting his sentiments and convictions. With those forms which were composed at a much later date, the case is no better. These contain such nonsensical cabbalistic, coloured, whimsical, and even blasphemous ideas; and are so unnatural, mystical, and even repugnant to the idiom of language, that it is well known the intelligent and learned do not often join in the prayers themselves, but resign them over to the great mass of the people to —, how shall I term it mild enough?—to fritter away their time with the same, in the most lamentable manner!

“O that my companions in the faith, who may read this, would but take it sincerely to heart, in order that the evil may be remedied as soon as possible.”

ANNIVERSARY OF THE SUSSEX AND CHICHESTER AUXILIARY SOCIETY.

ON Sunday, Jan. 25, two Sermons were preached in aid of the above association, in St. John's Chapel, Chichester, by the Rev. W. Marsh.

The Meeting was held on Monday, the 26th, at the Town Hall. J. Marsh, Esq. the treasurer of the Society, was in the chair. An excellent report was read by the Rev. Mr. Davies, and Resolutions were moved and seconded by the Rev. Messrs. Barbut, Hawtre, Sargent, Fripp, Marsh, and Mr. Mayers, a converted Jew, who with the consent of the Lord Bishop of Chichester had been baptized by Mr. Marsh on the preceding sabbath. The meeting was well attended, and an increas-

ing interest in the great cause seemed to be manifested.

On Tuesday, the 27th, the Rev. Messrs. Marsh, Sargent and Hawtre proceeded to the seminary, at Stansted, where the half-yearly examination of the students took place. The report of the examiners respecting the progress of the students is very satisfactory to the committee, and highly creditable to their tutors.

SALE OF LADIES' WORK.

THE Sale of Ladies' useful and ornamental Work will take place in the last week of the month of April. The precise day and place not being yet finally arranged, will be notified in the next number.

As the arrangement of the articles for the sale will occupy a considerable time, it is particularly requested that those friends who intend to favour the Society with their contributions, will have the goodness to cause them to be delivered at No. 10, Wardrobe-place, by the 31st day of March. Any information, in the mean time, may be received, by addressing Miss E. Dornford, 14, Salisbury-place, New-road.

SUBJECT of the Lecture on the Old Testament Types, at the Episcopalian Jews' Chapel, on Sunday Evening, March 7,

JOSHUA, A TYPE OF THE MESSIAH.

Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

Contributions, &c. to the London Society, are necessarily postponed for want of room.

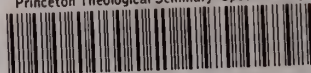
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